The History of First Presbyterian Church

Raleigh, North Carolina

1816-1991

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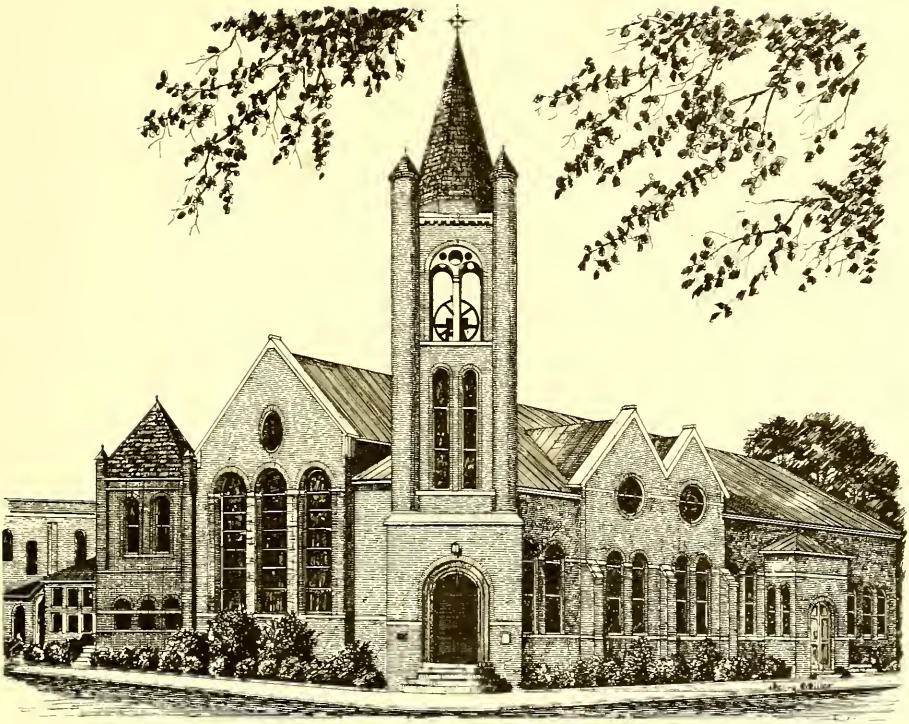
William P. McPherson
January 21, 1991



First Presbyterian Church
Raleigh N.C.

The History of First Presbyterian Church

Raleigh, North Carolina

1816-1991

Serving Christ from the heart of the city for 175 years

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CONTENTS

		Page
Introduction		3
Acknowledgements		5
Chapter 1	The Years 1816 through 1855	8
Chapter 2	The Years 1855 through 1907	32
Chapter 3	Dr. William McC. White Years	40
Chapter 4	Dr. Patrick D. Miller Years	44
Chapter 5	Dr. Maurice O. Sommers Years	49
Chapter 6	Dr. James Sprunt Years	55
Chapter 7	Dr. Albert G. Edwards Years	62
Chapter 8	Dr. Edwin W. Stock, Jr. Years	81
Chapter 9	Sunday School	92
Chapter 10	Organizations	109
	• Women of the Church	109
	• Busy Bee Band Society	136
	• Men of the Church	138
	• Early Birds	139
	• Squires	141
	• Children's Church	141
	• Wednesday Night Bible Study	143
	• Community Outreach	143
	• Older Adult Ministry	149
Chapter 11	Music	150
Chapter 12	Kate C. Sprunt Memorial Library	155
Chapter 13	Outstanding Individuals	159
Chapter 14	Relationship of First Presbyterian Church to Peace College	192
Chapter 15	Would You Believe It?	199
Chapter 16	Appendix	209
	• Ministers	210
	• Members Who Entered Full-Time Christian Work	211
	• Elders	211
	• Clerks of the Session	213
	• Deacons	214
	• Chairmen of the Board of Deacons	218
	• Elders and Deacons Emeriti	220
	• Statistical Report of Membership and of Gifts	220
	• Memorials	221
	• Church Staff (1990)	241
	• Conclusion	242

Introduction To History
Of First Presbyterian Church

The occasion of a 175th Anniversary by a congregation of Christians is, by the providence of God, both a testimony to the commitment and sacrifice of dedicated people and, as well, an opportunity to reflect on the history of the members of First Presbyterian Church who made it all happen as channels of Christian discipleship. The history of First Presbyterian Church of Raleigh over these 175 years parallels very much the development of our city and region. First Presbyterian Church impacted the growth of the Presbyterian influence in our region which shaped the values and enegies of the leaders of commerce, government, education, philanthropic endeavors, and the Christian religion.

This historical volume, depicting the saga of 175 years of First Presbyterian Church's vision of Christian ministry, makes all of us keenly aware that we are beneficiaries of a legacy of Christian discipleship upon which we as stewards are to build. As a small group of pioneer families organized this congregation officially on January 21, 1816, with a strong faith in God's sustaining power, let us affirm our faith in the living Christ who sustains our efforts through the ministry of this congregation now, and in the years to come. To do this is to enable others yet to serve Christ to look back on the occasions of anniversaries yet to be celebrated, and to be thankful to God for our faithfulness.

The 175th Anniversary committee is indebted to the prodigious efforts of Mr. William P. McPherson who coordinated the compilation of the history of First Presbyterian Church. Mr. McPherson received materials from a host of others and their efforts are woven into the fabric of this volume.

The poet, John J. Moment, reminds us that "from age to age thy love endures." This January 21, 1991 we shall be commencing a new year full of promise and opportunity as a congregation. What is true for us was certainly true 175 years ago on January 21, 1816. Then, and now, we acknowledge that we step forward with God. The living of history, as told in our story, is always a faith venture. The poet, John J. Moment, states it well:

"From age to age thy love endures; Thou art our God,
Send now thy flaming truth abroad,
That with the new Year's dawning, right may conquer wrong
Grief yield to joy, and tear to song!"

May our reading of this volume enrich our appreciation of our heritage and be a constant reminder that we, too, are surrounded by a great "cloud of witnesses" cheering us on as we serve our Lord Jesus Christ today, and in the years to come, through this congregation.

> "Therefore, since we are surrounded by so great a cloud of witnesses
> Let us also lay aside every weight, and sin
> Which clings so closely, and let us run
> With perseverance the race that is set before us,
> Looking to Jesus, the pioneer and perfecter of our faith, . . ." (Hebrews 12:1-2)

Edwin W. Stock, Jr., Pastor
First Presbyterian Church, Raleigh

ACKNOWLEDGEMENTS

Introduction
Dr. Edwin W. Stock, Jr.
Acknowledgements
William P. McPherson
Chapter 1 The Years 1816 through 1855
Handwritten Account Prepared by
Dr. Eugene Daniel
Chapter 2 The Years 1855 through 1907
Handwritten Account Prepared by W. R. Smith
Chapter 3 Dr. William McC. White Years
Handwritten Account Prepared by W. R. Smith
Chapter 4 Dr. Patrick D. Miller Years
William P. McPherson
Chapter 5 Dr. Maurice O. Sommers Years
William P. McPherson
Chapter 6 Dr. James Sprunt Years
Faye McGinnis (Mrs. J. W.)
Chapter 7 Dr. Albert G. Edwards Years
Part 1—Menefee Little (Mrs. James C.)
Part 2—William P. McPherson
Chapter 8 Dr. Edwin W. Stock, Jr. Years
W. Houston Black
Chapter 9 Sunday School (Superintendents, Directors of Christian Education, and general statement concerning the Sunday School)
William P. McPherson

- Moment Class
  Dr. David Wray
- Bettie Penick Class
  Peggy Stallings
- The Four Square Class
  Helen Coates (Mrs. John L.)
- Plus Ultra Class
  William P. McPherson
- Vanguard Bible Class
  Lee Carey
- Koinonia Class
  James T. Raynor
- Tom Albright Class
  Sue B. Hayes
- Ed Greer Class
  Frances Yohman (Mrs. Edward)
- Rick Brand Class
  Henry Proctor
- Cairn Hall Discussion Class
  Louis Lambe

- Elective Class
  Allene T. Morton
- Seekers Class
  John Cline

Chapter 10 Organizations

- Women of the Church
  Olive Pittman Worth (Mrs. David C.)
- Busy Bee Band Society
  William P. McPherson
- Men of the Church
  H. Bradford Craig
- Early Birds
  William McCachren
- Squires
  William P. McPherson
- Children's Church
  Linda Armstrong (Mrs. Heyward)
- Wednesday Night Bible Study
  William P. McPherson
- Community Outreach
  Carol O'Briant (Mrs. Robert R.)
- Older Adult Ministry
  Henry McFayden

Chapter 11 Music
Mary Lou Pressly

Chapter 12 Kate C. Sprunt Memorial Library
Kay Browne (Mrs. Micou F.)

Chapter 13 Outstanding Individuals
William P. McPherson

Chapter 14 Relationship of Peace College to
The First Presbyterian Church
Elizabeth Swindell (Mrs. Lloyd)

Chapter 15 Would You Believe It!
William P. McPherson

Chapter 16 Appendix

- Ministers
  William P. McPherson
- Members Who Entered Full-Time Christrian Work
  Dr. Albert G. Edwards & William P. McPherson
- Elders
  William P. McPherson
- Clerks of the Session
  Paul R. Jordan
- Deacons
  William P. McPherson
- Chairmen of the Board of Deacons
  Paul R. Jordan

- Elders and Deacons Emeriti
  William P. McPherson
- Statistical Report of Membership and of Gifts
  William P. McPherson
- Memorials
  Calvin R. Parks
- Church Staff (1990)
  Betty McGann (Mrs. L. Daniel)

Much of the history was reviewed by Olive Pittman Worth (Mrs. David C.), member of the 175th Anniversary Committee, who made many helpful suggestions. The entire history was reviewed by the editorial committee of the 175th Anniversary Committee composed of W. Houston Black, Chairman; H. Bradford Craig, Milford W. Castrodale, Jr., Virginia H. Grier (Mrs. Tom), and Gardiner B. Parker. Olive Worth and William P. McPherson served as ex-officio members of the committee. Helen Ayers (Mrs. William) was helpful in typing. Edward F. Finley, Jr. provided valuable assistance through his office staff. Betty McGann and Rachel Manning (Mrs. Asa M.) of the church office spent much time in keying data into word processors.

Mr. and Mrs. Earl T. Jones made a generous contribution to the 175th Anniversary program, making it possible for the history to be available at a reasonable price.

Mr. and Mrs. Earl T. Jones

CHAPTER 1

The Years 1816 To 1855

At all times and in all places, the history of the beginnings and the progress of Presbyterianism has been intimately connected with the history of the rise and development of education. These two things have been as intimately associated with Raleigh as in other parts of the United States so that any account of Presbyterians in this city must be preceded by a brief narrative of facts and its first institution of learning.

Before 1816

The earliest local papers of Raleigh now on file in the State Library date back to the year of 1799, the beginning of the publication of the old *Raleigh Register*.

On the 15th of July, 1800, announcement was published to the effect that "a school be opened at Raleigh on the 18th for instruction for young gentlemen and ladies. The tuition of the young gentlemen to be conducted by Mr. German Guthrie, that of the young ladies by Mrs. Langley." The terms: for reading, writing, arithmetic and needlework, nine dollars per annum or two dollars and a half per quarter. For English grammar, the classics and sciences, thirteen dollars per annum or three dollars and a half per quarter. Mr. Guthrie is represented as having acquired a reputation in the Pittsborough Academy. There is to be a boarding department conducted by Mrs. Langley who would receive boarders for fifty dollars per annum or twelve dollars and a half per quarter.

This school and probably others had a tentative existence for the first few years of Raleigh's history. But the prominent and decisive movement toward an educational institution of permanent character was made in the Legislature on Friday, November 27, 1801. On that day, the Honorable Timothy Bloodworth "presented a petition from the inhabitants of the City of Raleigh praying that the Assembly would grant them one of the public squares of the city for the purpose of establishing an academy; which being read, Mr. Bloodworth presented a bill to carry the prayer of the petition into effect."

This bill was evidently passed either in December 1801 or very early in 1802; the act, entitled "an Act to establish an academy in the City of Raleigh" is published in full in the *Raleigh Register* of February 16, 1802. There is first a preamble reciting that establishing seminaries of learning is essential to the happiness and prosperity of the community. The bill provides for the appointment

of a Board of Trustees, as follows: John Raven, William White, Sherwood Haywood, Theophilus Hunter, John Ingles, Nathanael Jones (White Plains), Matthew McCullers, William Hinton, Simon Turner, Samuel High, Joseph Gales, John Marshall, William Boylan, Henry Seawell. The name "Raleigh Academy" was fixed by the Act. The trustees were to be known as "Trustees of the Raleigh Academy" and "by the name shall have perpetual succession and a common seal" with power to elect members to vacancies. They or a majority of them were authorized to receive and hold property and to sell and convey when the condition of the grant did not forbid. They also had authority to appoint professors and teachers and to make regulative laws. The public square known as Burke's Garden was given for the purpose of the academy under the proviso: They shall have no authority to sell or in any manner dispose of said public square.

A call for a meeting of the trustees was published on March 23, 1802. The first meeting was held at the courthouse a week later, March 30, 1802. Eight of the fourteen were present to wit: John Ingles, William White, Nathanael Jones (of White Plains), Henry Seawell, Simon Turner, William Boylan, John Marshall and Joseph Gales. Nathanael Jones was elected Chairman and Joseph Gales was appointed Secretary *pro tem.* It was then resolved to open a subscription to erect a suitable building for the Academy. A copy of the paper setting forth this action was to be sent to each of the trustees and all were urged to obtain signatures to the subscription. The trustees then adjourned to meet in the courthouse on Wednesday April 21, 1802, at 12 o'clock.

The trustees met at the time appointed. It was reported that nearly $800 had been subscribed. This was regarded as not sufficient and it was agreed that further effort must be made, the result to be reported at a meeting to be held May 22, 1802.

The effort thus continued must have met with encouraging success for at this next meeting it was resolved to advertise for proposals for the building, which is minutely described. It was to be two stories high, pillared on brick or stone 2½ feet above ground, 40 feet long, 24 feet wide, 12 feet pitch below and ten above, clear with a brick chimney at each end, with two doors and eight windows below and ten windows above; two rooms 12 feet square to be taken off from the upper room; the whole to be of good timber sealed with plank throughout and painted white inside and outside.

On Saturday before the 5th day of July 1802 the trustees determined to try to raise $600 by a lottery which seems to have been a method frequently used in that day. It was also decided that, if

sufficient funds could be raised, the building should be of brick instead of wood. The material was not changed.

The next meeting of the trustees of which we have a published account was on Thursday, May 12, 1803. The site of the building was fixed near the center of Burke Square "with a northern and southern aspect." The house was reported as already framed and the contractor, Mr. J. M. Goodloe, was represented as ready to raise it, while the brickwork was expected to be completed in the course of the summer. On the 27th of June, 1803, it was published that the frame of the building had been raised and the work appears to have been completed some months later.

The Earliest Presbyterians

The time is now at hand when the work of education in Raleigh and the influence of the Presbyterian Church shall flow on together.

The following advertisement was published in the *Raleigh Register* of September 5, 1803:

"To School Masters

> The precarious state of health of Mr. John Evans, who for some time past has taught reading, writing and accounts in the city, have obliged him to relinquish school keeping for the present. A steady person of good character might enter upon a school of forty (40) pupils."

The winter wore away. The building was an accomplished fact. On March 17, 1804, the trustees advertised that "the inhabitants of Raleigh having lately erected a house for an academy in one of the squares given them by the legislature for the purpose 'desire' a teacher who can give 'a weekly discourse.' " This advertisement of course called for a teacher who would unite with that work the work of the Gospel Ministry.

This call was answered by the Rev. Marin Detargny, who is described as a graduate of Princeton College and of the College of Maryland. The formal announcement was made on June 25, 1804 that the Academy was open, Mr. Detargny being its first principal and Mr. Chesley Daniel of the State University his assistant.

Mr. Detargny was evidently a Huguenot. He remained in Raleigh but a few months until he went to Charleston, S.C., and was there ordained "by the Presbytery" as pastor of the French Protestant Church. The name was probably according to the French spelling, DeZarney or DeTarney. A letter to the writer of this sketch from Rev. Dr. Charles S. Vedder, for many years and at present

pastor of the French Protestant Church of Charleston, S.C., under date of January 24, 1900, says: "from a ms. of a private individual [The records of the Church were burned by Sherman's army] we find that the Rev. Marin DeLarny was pastor of the church here from 1805 to 1808. You will see that the name, as we have it, differs in spelling from that which you have. I do not know which is correct, but am disposed to believe that it should be DeZarney for that is the way in which it happens amongst the other Huguenot refugees."

For some months after the departure of its first principal, the Academy was in the hands of Mr. Chesley Daniel and of Mr. McGreavy. But the trustees repeated their advertisement for a minister. Their next answer came from a gentleman who was destined to exert a great and beneficent influence upon the educational and religious life of the community. This man was the Rev. William Leftwich Turner.

The *Register* of October 6, 1806 says:

> "We have pleasure in announcing to the public that the Rev. W. L. Turner, late Professor of Languages in the Washington Academy at Lexington, Va., and a gentleman of high character and attainment, is engaged as Superintendent of our Academy and Pastor of the City. He is expected to enter upon his duties about the first of November."

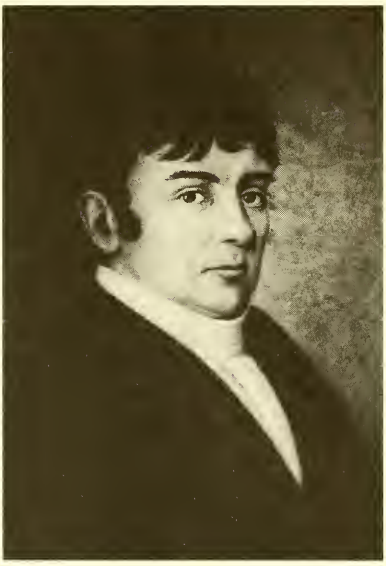
Mr. Turner took charge as "Principal of the Academy and Pastor of the City" about the 10th of November, 1806, and held this important position for three years, removing to Fayetteville in the latter part of 1809.

The relation of the Presbyterian Minister to the community at this period is very well described by the phrase "Principal of the Academy and Pastor of the City." With the exception of a small private chapel, built by Mr. Glendenning in 1805, and located on Blount Street, between Morgan and Hargett, there were no houses of worship. Public Services were held in the State House. Ministers of different denominations would preach occasionally here, but the Presbyterian minister would be a resident of the community and would be regarded as the minister of all. His work was necessarily on a broad and almost undenominational basis. Mr. Turner officiated as minister upon almost all public occasions including the religious services held on the Fourth of July. He met his responsibilities ably and exerted a strong and powerful influence for good upon the community. Under his direction the Academy was filled to overflowing; it was publicly announced that no more pupils could be received

and enlargement of the building was made a necessity. Under Mr. Turner's administration, Orange Presbytery met in the City April 7, 1809. The ministers present were Caldwell, Bowman, Paisley, Prather of Orange County, Shaw of Person, Meroney of Chatham, Brown of Robeson, McIntyre of Richmond, Turner and Burch, this city, and elders from several churches. There was preaching daily in the State House in the daytime and in Glendenning Chapel at night. Presbyterian ministers were evidently becoming more numerous.

"W. L. Turner was the son of Rev. James Turner of Bedford City, Virginia; . . . he went to Fayetteville in 1809 and taught school as well as preached. His pastoral services there were greatly blessed; but on the 18th of October, 1813, in his thirtieth year, in the midst of usefulness and the tears of an affectionate people, he died. Mr. Turner therefore must have been only twenty-three or twenty-four years of age when he came to Raleigh in 1806.

After the departure of Mr. Turner, the trustees again advertised for a "Principal of the Academy and Pastor of the City." The Rev. William McPheeters was announced as being in the City on March 8, 1810, and a call was made for a full meeting of the trustees to be held in the State House in the forenoon of the same day. Just a week later we read:



Rev. William McPheeters, D.D.
1816-1830

"The trustees of the Raleigh Academy have the pleasure to announce to the public that they have engaged the Rev. William McPheeters from Virginia, a gentleman eminently qualified for the undertaking, to become the Principal of the Academy and the Pastor of the City, and that he will certainly enter upon these important duties on or about the first of May next."

From the year 1810 onward, the religious life of Raleigh began gradually to assume the form of distinct denominationalism. Many years previously to this time, certainly as far back as the 1770's, occasionally ministers of various

churches would make long journeys through this part of the State, preaching as they had opportunity. After the State House was ready for occupancy in 1794, this building was used for public services by traveling ministers of all denominations.

The first real reference to any sermon delivered by any Presbyterian minister in Raleigh is found in the *Register* of Tuesday December 17, 1799. The occasion was the death of Samuel A. Holman, a citizen of Raleigh. The preacher was the Rev. Joseph Caldwell, President of the State University. The sermon was delivered, doubtless, in the State House on Sunday, December 15, 1799 from the text: Psalms 39:14—"Lord, make me to know my end and the measure of my days what it is, that I may know how frail I am." The discourse seems to have made a profound impression, for a very general desire for its publication was expressed.

The *Raleigh Register* of issues February 7, 1811, and February 14 and 21, 1811, gives full account of the first meeting of the Methodist Conference in this city, commencing on the date first mentioned. Seventy traveling and one hundred local preachers are said to have been present with Bishops Asbury and McKendree. Services were held three times a day, the Senate Chamber and Glendenning's "Bethel" both being used. The conference adjourned on Friday but Bishop McKendree remained until Monday. And then occurs this significant statement: "The Rev. R. C. Hines has been named as a Stationed Minister in this city and a subscription opened for erecting a Methodist Church, which has met with very liberal support."

This building, which is described by Rev. A. W. Mangum (in his address delivered at the Centennial Celebration of Methodism in Raleigh in 1876) as "a modern structure fifty by sixty feet and stood on the site of the Edenton Street Church of the present," was evidently completed either in 1811 or very early in 1812; for the *Register* of August, 1812, mentions a service as having been held in the "Methodist Meeting House."

It cannot now be positively known whether the old wooden building of the Baptists which stood in the "Baptist Grove" (Moore Square) was erected before the putting up of the Methodist House or afterward. It is certain that they were both erected about this time.

Meanwhile, the Presbyterian Church seems not to have assumed the form of distinctive organization; its minister, Dr. McPheeters, being "Principal of the Academy and Pastor of the City," services were still held in the State House. But the spirit of organization was in the air. Presbyterian ministers were becoming more numerous

in this section of the state. As already seen, Orange Presbytery had met in regular session in Raleigh April 7, 1809. Another meeting was held on special order on the 26th of May, 1811, when Dr. Caldwell of Chapel Hill, who seems to have been only a licentiate, was ordained *sine titulo* to the full work of the Gospel ministry by Rev. Messrs. Turner, Prathen, Bowman and McPheeters. No elder is mentioned as present.

The Church Is Organized 1816

It is now time to inquire: when did the Presbyterians in Raleigh put the congregation into regular organization as a Presbyterian Church? The records of Orange Presbytery can give us but little aid in answering this question. The Stated Clerk writes, January 23, 1900: "We have no records of Orange Presbytery from 1770 to 1795 or from 1812 to 1827—forty years. The records from 1795 to 1812 are not full and make mention of few particulars." . . . "I find no mention of a church at Raleigh during this period." At the meeting of Presbytery in Raleigh in 1809, only two elders, John Strain and James Mebane are recorded as present; and no elder at the called meeting here in 1811. The Stated Clerk, in the same letter, certifies that he finds no elder mentioned as at any meeting of Presbytery prior to 1810 who would seem to have come from Raleigh.

The early records of Raleigh Church are also very incomplete. At the time of this writing the session has recorded minutes only so far back as 1831.

However, the session now has in its custody a fragmentary Register of Membership of this church with entries begun July 21, 1814. At the beginning of this book there is a copy of the original minutes of Sessional Record respecting the organization of the church. After careful examination, the session this day (sic) 1904 pronounces this document genuine and orders its insertion in this history as the official, and so far as may be, the conclusive finding as to the organization of the First Presbyterian Church of Raleigh N.C.

"Copy *Raleigh Register*, July 23, 1816."

> "On Sabbath, January 21, 1816 a Presbyterian church was organized in the City of Raleigh by Rev. William McPheeters. Mr. William Shaw, Thomas Emonds, William Peace, and John Smith were solemnly set apart to the office of Ruling Elders by prayer and imposition of hands.
>
> "The under written persons, professors of the religion of Jesus Christ, are regarded as composing, at this date

(July 23, 1816) the Presbyterian Church in the City of Raleigh:

William Shaw	)	
Thomas Emonds	)	Ruling
William Peace	)	Elders
John Smith	)	

John Hinton, Henry Potter, Benjamin Rowe Seville, Robert Harrison—Ruth-Emond-Rabeteau, Mary Birch, Margaret Capa, Priscilla Shaw, Sylvia Potter, Elizabeth Haywood, Rebecca Goodwise, Thisbie Stigbie, Margaret McPheeters, Sarah Birch, Elizabeth Hinton, Nancy Holmes (woman of color).

Occasional Members: Alfred Wright, S. Saunders, Susan D. Nye, Dorcas J. Alexander, Mary Alexander and Sarah Saunders.

"The above is copied from a book of Sessional Records as dated above. The names hereinafter recorded are gathered from the old book of Sessional Records mentioned previously and from a list furnished by Jesse Brown, Elder, former Clerk of Session, and such other sources as are available at this date, July 21, 1874."

The foregoing entry is found on pages 19 and 20 of the Church Register above mentioned. On page 21 of the same book is found another list of members who are described as "Original Members and Signers of the First Covenant," with date of admission of each. It includes all of those mentioned on page 19 and represents all these (except the "occasional members") as having been admitted January 21, 1816. This list gives ten additional names, to wit:

Hannah Calhoun	1816-17
S. U. Potter	1816-17
Susanna D. Nye	1816-17
Amanda S. Nye	1816-17
Martha Marshall	10″ Nov. 1816
Martha Peck	10″ Nov. 1816
Mary Fainis	1816-17
Elizabeth Langley	1816-17
David Shaw	1816-17
Stephen Frontis	1816-17

On the basis of the foregoing record and of other general information the Session decides this [sic] day of 1904 that the First Presbyterian Church of Raleigh, N.C. was formally organized

January 21, 1816; that the Sessional Record of this organization, including the list of original members, was made on July 23, 1816, and is as above quoted. The common impression that the church was organized in 1806 is erroneous and may be accounted for in one of two ways: either by the confusing of 1806 with 1816, or by the fact that 1806 was the year in which Rev. W. L. Turner began his work in Raleigh. This error was given expression to by Dr. Kemp Battle of Chapel Hill in his address delivered in Raleigh at the Centennial Celebration in 1892; but Dr. Battle has written the author of this sketch saying that his statement was based upon verbal and individual information only and may have been inaccurate.

The Old State House - Church Organized Here—1816.

A House Of Worship 1818

After effecting its organization the church did not delay taking steps toward erecting a suitable house of worship. This work was begun in 1817 and consummated in 1818. It is deeply to be regretted that files of the *Raleigh Register* fail us here just when we need them; but in the issue of Friday, February 13, 1818, we read as follows:

> "On Saturday last our new church was opened and dedicated to the service of the Supreme Being by the Rev. William McPheeters, Pastor of the Congregation, who delivered a very appropriate discourse on the occasion.

There were also present the Rev. Jesse Turner from Fayetteville and the Rev. J. Witherspoon from Hillsborough. On Sunday after a sermon from Mr. Turner, the Lord's Supper was administered to a respectable number of communicants; and in the afternoon the ordinance of baptism was administered by Mr. Turner and a sermon preached by Mr. Witherspoon. Mr. Turner concluded the services of the day by a sermon at candle-light."

The church was therefore opened and dedicated on Saturday, February 7, 1818.

The Original Church Building
1818-1898

The following extract is taken from the issue of the same paper of Friday, February 27, 1818:

> "Sale of Church Pews—On Saturday last the pews of the new church lately erected in this city were publicly sold; and though they were disposed of subject to an annual tax for the support of the Pastor of the Church, *forty-five* of them brought *fourteen thousand four hundred dollars*, selling from $125 to $590 according to their situation and size.
>
> "The whole cost of building and enclosing the church is estimated at $17,000 so that when the remaining fourteen pews below and the pews in the gallery, and a piece of vacant ground purchased with the church lot are sold, it is presumed that a handsome surplus will remain to be applied to the contingent expenses of the church, or for the purchase of a clock, or an organ, (or if sufficient for both), as the pew holders may hereafter determine."

Another interesting item is as follows:

> "The Presbyterian Church Society have appropriated one-fourth of lot No. 164 to the use of the church and have divided the residue into five parcels, three on Salisbury Street, each having a front of forty feet, and two on Morgan Street with a front of forty-five feet each. These parcels will be sold at auction on the lot on Saturday the 14th of March, instruction for note negotiable in the State Bank, at six months. The sites are good for mechanics and merchants or two excellent seats might be found on street for dwellings.
>
> "There will also be sold at the same time and place sundry materials left belonging to the Church Association, such as spike-nails, brads, putty, etc. Raleigh, March 2nd."

The method of transacting congregational business at this time is illustrated by the following published notice:

> "Church Pews—The pew owners and congregation of the Presbyterian Church in Raleigh are desirous to meet at that church precisely at ten o'clock on Thursday morning for the purpose of choosing Trustees—of taxing the pews—or taking the necessary steps for disposing of more pews—and of transacting all other business as a congregation or an association. This being their annual meeting, it is hoped that all who feel any interest in these things will attend."

The form of the Deed of Sale of the pews is unique and may be of interest to coming generations. A specimen is now before the writer of this sketch. It is painted on thick paper, the sheet being sixteen inches long and twelve inches wide. The words, "THIS INDENTURE," constitute the heading which is very handsomely printed in very large letters. A full copy is as follows:

"This Indenture"

MADE the 28th day of February in the year of our Lord one thousand eight hundred and eighteen, between Calvin Jones, William Peace, and Henry Potter of the City of Raleigh, County of Wake, and State of North Carolina, Trustees, to the use of the Society owning the brick Presbyterian Church in said City, and Lot No. 164 on which it stands, on the one part and William Shaw of the same city on the other part, witnesseth THAT for and in consideration of the sum of three hundred and seventy five dollars, to our said Cestui que trust in hand paid at and before the sealing and delivery of these presents, the powers and directions, reservations, rules and restrictions, contained in and given by a deed from our said Cestui que trust to us, for the execution of the trust therein mentioned, bearing the date the twenty fourth day of the present month, we, the said Calvin Jones, William Peace and Henry Potter, Trustees as aforesaid, have bargained, sold, alien, eufeoffed and confirmed, and by these presents do bargain, sell, alien, eufeoff and confirm unto the said William Shaw, his heirs and assigns, one pew in the said Presbyterian Church on the lower floor, known and designated by No. 43 (Forty-three), which number is at present painted on the door of said pew, together with so much of the undivided use of the ground which has been set apart for the said church by the deed bearing the date February 21, 1816, as will be his proportion, comparing the amount of his purchase money aforesaid with the amount of the whole cost of the building and appurtenances, and of the ground so set apart; and also his undivided portion of the building, for the uses intended in this erection and not to the prejudice of others' rights, according to the same ratio; subject nevertheless to the following reservations, rules and restrictions, viz . . . There shall be no interment, entombing, or depositing of any human corpse in the said church or in or on the ground set apart for the church. There shall be an annuity paid by each and every pew-owner to the Trustees of the Society for the time being, in

such installments as shall be prescribed, to be imposed and collected by order of majority of the votes of said pew-owners (and to be varied by them as they may think proper) in proportion to the prices of the pews agreeably to the sales thereof by the Society, for the purpose of employing, from time to time, a Presbyterian clergyman as Pastor of the Congregation, and for defraying all necessary charges for repairs and other incidental expenses—and every pew shall be liable for the rent or annuity so charged on them respectively. In all questions of rent or annuity and those relative to the repairs or keeping of the building, in all elections of the Trustees to manage the lay-concerns of the Society—in choosing a clergyman as pastor of the Congregation (who shall in every instance be of the Presbyterian order)—and in all other questions which may properly come before the said pew-owners, as a Society; the same shall be decided by a majority of votes—and in all such cases, each pew-owner shall be entitled to one vote for every fifty dollars' worth of a pew or pews which he or she may at the time hold, according to the sales thereof, respectively as aforesaid, rejecting all fractional sums: TO HAVE AND TO HOLD the aforesaid pew and other granted premises, with the appurtenances, and all and singular the rights, privileges, and benefits to the same belonging, subject to the reservations, rules, and restrictions aforesaid, to him forever: and we the said Calvin Jones, William Peace and Henry Potter, the said pew and the proportion of the use of the ground and of the building, hereby bargained and sold, subject to the reservations, rules, and restrictions aforesaid, to the said William Shaw, his heirs and assigns against us the said Calvin Jones, William Peace, and Henry Potter, Trustees as aforesaid, and our heirs respectively and against all persons claiming from or under us, or from or under either or any of us respectively, shall and will warrant and forever defend by these presents. In testimony whereof we have here unto set our hands and seals the day and year first above written.

Signed sealed	Calvin Jones	(Trustee)	(Seal)
and delivered in the	William Peace	(Trustee)	(Seal)
presence of	H. Potter	(Trustee)	(Seal)
Jos Ross, Just."			

This document would seem to represent the church property as having been owned, under certain conditions by a quasi joint stock company called the Church "Society." Each owner had authority, not only over his pew, but also over the adjacent wall, and even over the underlying ground; and all pew-owners were permitted to vote in controlling the property, each having a vote for every fifty dollars' worth of pew that he may have owned.

The raising of this building was a matter of much importance in the history of the City. It was not the first structure, as has been seen, but it was the first large and permanent one, and the form of ownership as well as the previous historical relationship of the Presbyterian ministry to the Academy and the City—also the central location—made this building for long years the common meeting place of Christians of all denominations.

The house was of substantial brick, [sic] feet long and [sic] feet wide, fronting Salisbury Street and running backward parallel with Morgan Street, the pulpit at the end opposite the front, and galleries on two sides and one end of the auditorium. The seating capacity was for nearly five hundred below and about two hundred in the galleries. The pulpit was high, after the pattern of the time, with a door on each side. The pews also had doors and were elevated, each being almost a separate little room.

This building with some alterations, stood for nearly eighty years. The vestibule and general appearance in front were changed somewhat and the pulpit and pews were lowered and the galleries on the sides were removed. Here for many years the results of the examinations of the Academy were announced and the distinctions and prizes were awarded; here the North Carolina Bible Society was accustomed to hold annual meetings; here on the Fourth of July religious services were held at sunrise. The Capitol, first occupied the last day of 1797, a very plain structure, but altered in 1822 so as to have a handsome dome and eastern and western porticoes, was destroyed by fire which broke out at seven o'clock on the morning of Tuesday, June 21, 1831. An examination made by the Governor the same evening left no doubt in the mind of any that the fire had its origin in the carelessness of some workmen, who in doing some soldering on the zinc roof, carried coals between two shingles. The same day the members of the Presbyterian Church and its pew-holders adopted resolutions (published in full in *The Raleigh Register*) signed by William McPheeters as chairman of the meeting and by H. M. Miller as secretary, tendering the use of the church building for the meetings of the Legislature and proffering the Session House to the judges and bar of the Supreme Court; which offer was "gratefully accepted" by the Court. The Legislature, on rec-

ommendation of the Governor in his message that year, met in the "Government House" at the south end of Fayetteville Street and held its sessions there until 1840, when the new State House, whose cornerstone was laid by Governor Swain, July 4, 1833, was occupied for the first time.

The Constitutional Convention, which gave to the State the Constitution amended in important particulars, and especially in the removal of the political disabilities of Roman Catholics, met in the Government House at 3:00 p.m. on Thursday, June 4, 1835, and adjourned to meet in the Presbyterian Church at twelve o'clock the next day. The meeting was opened with prayer by Dr. McPheeters and from that time the Convention continuously held its sessions in the Presbyterian Church, and some of the ablest speeches ever made in the State were delivered in that edifice on that occasion.

Session House or Lecture Room
1825-1898

Incidental allusion has been made to the frame building known as the "Session House." This stood on the south side of the church and fronted Salisbury Street. It was a simple modern structure about fifty feet by thirty-five and was erected in 1825. It stood as long as the church did and was taken down to make room for the church

which now stands. The material was purchased by the Baptist Church and used in building the chapel now occupied by that denomination at the Pilot Mills near this city.

The growth of the Presbyterian Church in membership in Central and Eastern North Carolina was very gradual. The church in Raleigh was organized in 1816 with the pastor, four elders, eighteen regular members and six "occasional members." The second list given in the record shows ten more as subscribers of the original covenant, with the date of admission 1816-17. The Directory then stood: one pastor, four elders, twenty-eight members, thirty-four in all, in 1817. For many years subsequently there are no available statistics. But the Stated Clerk of Orange Presbytery informs us that Raleigh Church reported in 1827 twenty-five members; in 1828, twenty-six; in 1829, twenty-three; in 1830, twenty-one; the Rev. Mr. Hunt being reported as "Stated Supply" the last two years. Dr. Vass on page 155 of his "New Bern Presbyterian Church" says that Raleigh Church had thirty-nine members in 1837—a net gain of about five members since 1817—a period of twenty years. In 1821, Orange Presbytery reported to the Assembly that it had only ten ministers and twenty-two churches in all its wide territory, and the churches averaged about thirty-eight members each. Eleven years later (1832) there were twenty-eight ministers, thirty-five churches and two thousand and eighty-three members, an average of nearly sixty members to each church: an enlargement of the average by twenty-two in the eleven years. The work of the first quarter or even half of the century was evidently that of sowing rather than reaping.

Dr. McPheeters

The connection of Dr. McPheeters with the Academy closed in 1826; his relation to the church as its regular minister in 1830; and his death occurred November 7, 1842. The principal facts of his long and useful and honorable life are recorded by himself and are as follows:

William McPheeters was the son of William McPheeters and Rachel Moore McPheeters, and was born in Augusta County, Virginia about seven miles southwest of Stauton, September 28, 1778. His primary education was received at different schools in Rockbridge and Augusta Counties. He took his classical course at Liberty Hall Academy, Lexington, Virginia, under Rev. William Graham.

In October, 1797, Mr. McPheeters visited Kentucky and there began to read medicine under his brother Dr. James McPheeters, residing near Cynthiana. While in Kentucky under the ministry of Rev. William Robertson near Cynthiana, Mr. McPheeters united

with the church on profession of faith. Soon afterward he returned to Virginia and determined to study for the ministry. Having placed himself under the care of Presbytery, he studied as directed by Rev. Samuel Brown of New Providence. His first sermon was delivered as a part of trial at Hebron Church, October 12, 1800, from the text Isaiah 6:8, "Here am I; send me." He was formally licensed at New Providence about six months later.

Mr. McPheeters made another journey to Kentucky in 1802, and preached in that state and in Chilicothe, Ohio, until October, 1804, when he returned to Virginia. After preaching in various places in Virginia for several years, he received by the hand of a special messenger, an invitation to take charge of the Academy in Raleigh and to be "Pastor of the City." He entered upon the work in June, 1810, and, as has been seen, continued as teacher for sixteen years and as preacher in regular charge for twenty years. Of course, his ministerial work did not close in 1830. Often, afterwards, he served the church as vacancies would arise; and in 1836 he was formally asked to again accept the pastorate, but declined. He was also tendered the presidency of Davidson College, but did not take it. Bodily illness was beginning to make itself felt, and to this he finally yielded, when in the sixty-fifth year of his age, his death occurred at his home in Raleigh.

Dr. McPheeters' first marriage was with Elizabeth McDowell; his second with Lavinia Moore, both of Virginia; and his third with Margaret Ann Curry McDaniel of Washington, N.C. The child of the first marriage died very soon after its birth and the mother quickly followed. The child of the second marriage lived to be grown and married, but lost its mother when only about two weeks of age; and twelve children were the fruit of the third marriage, six sons and six daughters. One of the sons was the Rev. Dr. Samuel B. McPheeters eminent in the Southern Presbyterian Church history. Only two of all his children are now living (1902): Dr. James McPheeters, a Ruling Elder in the Grand Avenue Presbyterian Church of St. Louis, Missouri, and Alexander McPheeters, a Ruling Elder in the First Presbyterian Church of Raleigh, of which his father was the founder and first pastor.

The wife of this beloved elder (Mrs. Fannie Leftwich McPheeters), now (1902) a member of this church, is a niece of Dr. William Leftwich Turner. The influence of these two Presbyterian ministers, Dr. Turner and Dr. McPheeters, upon the educational and religious development of Raleigh in its earliest history, was powerful. Dr. Turner could only have been about twenty-three years old when he came to the town. The work of the Academy was as yet

undeveloped and experimental. The opportunity was fine: the whole state, through its Legislature, was looking on to see whether the young man would measure up to the responsibility of the enterprise. The time of his working here was short (as was his whole life); but, in the three years, a second building of the same dimensions as the first was erected and the Raleigh Academy's triumphant success was assured. The young man had impressed himself also upon the social and religious life of the community as the papers abound with allusions to his appearance on every fitting occasion of general interest in the city's progress.

Dr. McPheeters, thirty-two years of age, baptized in repeated experiences of disappointment and of holy sorrow, undertook his work in Raleigh girded with strength in body, mind, and spirit. He is described as a man of physical power not very tall, but compact, of full weight and vigorous muscular development. His word was law in the Academy and came to be almost as potent in the town. He planned and labored for the long years to come, especially in his church work, giving to it organization and a permanent local habitation and name. His consecration had its manifest fruit first in his own household and then in the church and city. On that Wednesday when he was buried, the place was in mourning; houses of business were closed, and everywhere was the stillness as of the Holy Sabbath. The spirit of the man is best exhibited in the Latin words which his own hand wrote on the first page of his "Family Record":

> "Nam genus, et proavos, et quae non fecimus ipsi, vix ea nostra voco." ("For as to race and ancestry and the deeds that others than ourselves have done, I call those in no true sense our own."—Ovid)

Stated Supplies 1830-1837

From the date of Dr. McPheeters' severance of his formal relation to the church at the close of the year 1829 to the coming of Dr. Drury Lacy at the beginning of 1837, the ministerial relationships to the congregation were in a very unsettled condition. During this whole period of seven years, Dr. McPheeters seems to have retained a general oversight of the work, as he resided in the community and had his own school of select pupils. The church was served by "Stated Supplies" who ministered each for a comparatively short time. In the intervals, sometimes rather long, between the departure of one and coming of another, Dr. McPheeters would preach. Contemporary documents at times in this period refer to him as "pastor." But it must be remembered that in those early days the title "pastor" and the word "church" were both used with broad signification.

A place where a minister was living and teaching and delivering weekly discourses was said to have had a "church" long before any church was actually organized, and the minister in that situation was not infrequently called a "pastor" although he had received no Presbyterial installation. Indeed, there is no evidence that Dr. McPheeters was ever installed by the Presbytery, but, to all intents and purposes, he was the pastor of the church (as he was its founder) from the year 1810 to the year 1830; and these dates are accordingly given to his pastorate in the inscription upon the beautiful memorial window now in the new church.

Presbyters were few and far between in that evangelistic period and outward Presbyterial forms were substituted by full evangelistic authority in the minister.

I now turn to the different "Stated Supplies" who served the church from 1830 to 1837. The first of these was the Rev. Thomas P. Hunt.

The first mention of Mr. Hunt is made in the *Raleigh Register* of September 21, 1829: he was present with Rev. N. H. Harding and Dr. McPheeters at a meeting of citizens gathered to organize a temperance society in Raleigh. The same paper of April 15, 1830, refers to him as having delivered an address in the session room on the preceding Monday night at the anniversary of the Raleigh Sabbath School Union. He also delivered the sermon on the Fourth of July, 1830, but is mentioned as "late of this city" in the *Register* of April 7, 1831. It is plain, therefore, that Mr. Hunt served the church but little more than a year. A sketch of his life is found in a book called "The National Temperance Offering" published by the Sons of Temperance in 1850. (A copy of this book is now (1902) in the possession of Mrs. R. B. Seawell of this church.)

Thomas P. Hunt was born in Charlotte County, Virginia, December 3, 1794; was graduated at Hampden-Sydney College in 1813; studied Theology under Revs. Drs. Moses Hoge and John B. (H) Rice; was licensed to preach by the Presbytery of Hanover in 1824 and preached in Brunswick, Virginia. He came to Raleigh toward the close of the year 1829; went to Wilmington early in 1831 as state agent for the North Carolina Temperance Society and remained in Wilmington until 1834. He then went to New York and subsequently to Philadelphia, lecturing in both places on temperance, and finally settling at Wyoming, Pennsylvania. The engraving of him in the book mentioned shows him to have been a man of spare physique, prominent forehead, animated countenance, and large expressive eyes. His devotion to the cause of temperance is attributed to a promise

which he is said to have made to Dr. Rice in 1822. We do not know the place and date of his death.

In the North Carolina Presbyterian of March 19, 1879, there is a sketch of the First Church, Raleigh, written by the Rev. Jethro Rumple, D.D. Dr. Rumple's sources of information, as given by himself at the end of his paper, are "Dr. Lacy's History of the Raleigh Church, Notes of Mr. Atkinson, Minutes of the General Assembly, etc." The following is quoted from Dr. Rumple:

> "After the departure of Mr. Hunt from Raleigh, the Rev. John Witherspoon of Hillsboro recommended them to secure a missionary from the Board of Missions to labor there under the supervision of Dr. McPheeters. In 1832 this plan was carried out and the Rev. Nehemiah H. Harding began work in connection with Dr. McPheeters. A few months terminated the experiment and Mr. Harding returned to Oxford. In the meantime, Dr. McPheeters continued his oversight of the church and Messrs. Charles Dewey and Henry D. Turner were elected and ordained elders of the church."

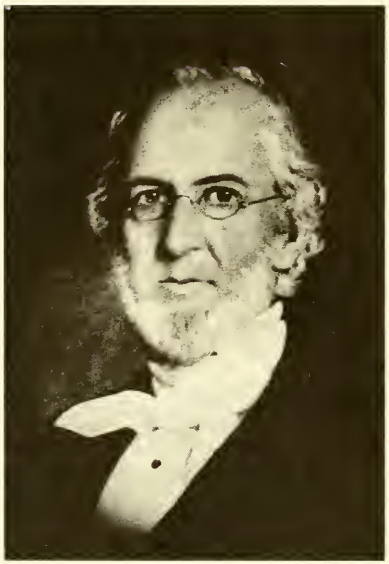
After the return of Mr. Harding to Oxford in 1832, the Rev. Mr. Apthorp served the church for two and a half months. Nothing whatever is now known in the congregation as to Mr. Apthorp's history. Some of the oldest members of the church merely remember to have heard their parents speak of him as having been here for a very short time, and the date of his service, just after Mr. Harding's, is taken from the paper of Dr. Rumple.

In May, 1833, the congregation elected the Rev. Michael Osborn as pastor. In his time, the pew system was abolished and the seats were declared free. But Mr. Osborn, although he had been elected pastor, sometime in 1833, ceased to act as stated supply and on the ninth of October in that year he was dismissed by Orange Presbytery to the Presbytery of New York.

Mr. Osborn was born in Essex County, New Jersey, March 21, 1796; was graduated at Princeton Theological Seminary; ordained by Elizabethtown Presbytery, February 23, 1825, from which body he was received by Orange Presbytery at Hawfield October 7, 1829. On December 12, 1829, he was installed pastor of the church at New Bern. His relation to the New Bern Church was dissolved August 15, 1831. After spending a year or two in missionary work in Orange Presbytery, he came ot Raleigh in 1833. During his connection with Orange Presbytery he was three times commissioned to the General

Assembly. He was pastor of the church at Farmville, Virginia, from 1848 to 1862 and died there July 3, 1862. Dr. Vass, who knew Mr. Osborn personally, describes him as "active, pronounced in his opinions, and accustomed to exceedingly plain speaking; . . . he was a good man who did good service in his generation." A brother beloved said to my query about Mr. Osborn and New Bern, "Whence came he and whither did he go? He came from New Jersey and he went to Heaven."

The period from 1830 to the end of 1836 may be regarded as the most discouraging in the history of the church. The changes in the ministers were frequent. Four different men served the church in seven years besides Dr. McPheeters at intervals. While the membership in 1833 is said to have been fifty, in 1837 it was only thirty-nine. The building seems to have needed repairs. Everything indicates that the congregation during these years was passing through a time of trial. On one occasion, a meeting was held on a day appointed for humiliation, fasting and prayer, and this was followed by gracious revival. The man was soon to come whose long ministry to the congregation was to provide a blessing indeed. This was the Rev. Drury Lacy, the first Presbyterially installed pastor of the church.



Rev. Drury Lacy
1837-1855

Dr. Lacy

Dr. Drury Lacy, upon invitation of the congregation, began his work in Raleigh January 7, 1837. He was then thirty-five years of age. He was not installed until nearly eleven months afterward. The following account of the installation services is copied from the *Raleigh Register* of Monday, December 4, 1837:

"Ecclesiastical"

According to an arrangement previously made, the Presbytery of Roanoke met in this city on the 25th day of November for the purpose of installing the Rev. Drury Lacy as Pastor of the Presbyterian Church. The installation sermon was preached by the Rev. Dr.

McPheeters who also presided and proposed the required questions to the Pastor Elect and to the people of the congregation.

The questions having been satisfactorily answered, the Rev. Dr. Lacy, according to the form of the church, was solemnly pronounced and declared to be the regularly constituted pastor of the church aforesaid. A charge was then given to the pastor by the presiding minister and another to the people by the Rev. Jesse Rankin. After prayer and the singing of the doxology, the congregation was dismissed with the usual benediction.

Dr. Lacy was therefore installed on the 25th day of November, 1837 (Saturday). Thus began a ministry which was to stretch forward over eighteen years and six months. Says Dr. Rumple:

"The new pastor, clothed with authority and full of zeal for the glory of God, went to work in earnest not only in preaching, but in urging on important church enterprises. The church was repaired and refitted, the Sabbath School resuscitated, prayer meetings conducted in private families, quarterly meetings held by the Session, and cases of discipline adjudicated. For three years this preliminary work went on with no other visible result than the regular growth of the congregation in numbers. In December, 1841, the awakening began; and on a fast day held in January, 1842, the Spirit was poured out and thirty members were added to the church. Several of the new members became elders in the church, some of them ministers, and most of them have now (1879) gone to join the General Assembly of the first-born in Heaven . . . At Dr. Lacy's arrival there were thirty-nine members and at his departure there were one hundred and sixteen. It is probable that about two hundred in all, on an average of about ten or eleven a year, were added during his administration."

Dr. Lacy maintained the broad gauge on which the pastorate of the church had always moved in the general community. The sunrise Fourth of July services were held in the church regularly throughout the term of his ministry and the sermon on that occasion was often delivered by himself. The following, taken from the *Register* of July 7, 1843 is a specimen of the eulogistic note with which these sermons or addresses were favored during these years:

At sunrise, Divine Service was performed in the Presbyterian Church by the Rev. Messrs. Lacy and Bumpass. The address of the first named gentleman was one

of the neatest productions that we have heard for many a day and we hope to obtain a copy for the paper. It was pure in style, patriotic in sentiment and well became the devout offerings of a free people to the God of their fathers as the author of all their civil and religious blessings.

Dr. Lacy did not confine his ministry to the church and community in Raleigh. He made frequent visits into the neighboring towns and travelled through the surrounding country. He was everywhere received with cordial welcome. His fine social qualities made him most agreeable as a companion on a journey, or a welcome guest at a fireside. The laboring men of the streets met him gladly and heard him willingly, while his courtly bearing and pleasing manner fitted him to adorn any position of culture and honor. He resigned his pastoral charge in April, 1855, in order that he might be free to accept the presidency of Davidson College, tendered him after the resignation of the Rev. Dr. Samuel Williams. The principal facts in his biography are given by Dr. Vass as follows:

He was born in Prince Edward County, Virginia, August 3, 1802. He was named for his father, the eminent Drury Lacy, celebrated as the preacher with "the silver hand and the silver voice." The subject of this sketch was graduated at Hampden-Sydney College when twenty years of age, and at first taught school. He was converted under the preaching of Dr. Nettleton in 1828. He decided to study for the ministry and walked three miles every day to attend Union Theological Seminary. West Hanover Presbytery licensed him on the eleventh of April 1831. Two years afterward he was ordained as evangelist by the same presbytery. He was installed in New Bern May 11, 1834, resigned November 29, 1836, and came to Raleigh as already stated. After resigning the presidency of Davidson College in 1860, he went to Wilson, N.C. where he was soon put in charge of a Confederate hospital as a chaplain. At a more advanced stage of the war he was moved to Raleigh and did similar work in the hospital in the city and around it. At the close of the war, he opened a school for boys in Raleigh and continued in this work for many years, the school being located on West Lane Street immediately north of the Institute for the Blind.

Dr. Lacy was married the first time in December, 1824, to Miss Williana Wilkinson of Virginia who died in May, 1846; and the second time in November, 1849, to Miss Mary Richie Rice, the oldest daughter of Dr. Benjamin H. Rice. There were four sons and one daughter as the result of the first union, and two sons and one daughter from the second. The second Mrs. Lacy died after having lived most usefully and happily for nearly thirty-one years after her marriage. Dr. Lacy was then advancing in life and broken in health.

At the home of his son, the Rev. William S. Lacy, D.D., in Jonesboro, N.C., on the first day of August, 1884, God's servant suddenly and quietly fell asleep in endless rest.

His beautiful death came to him at the quiet hour of closing day. He had just been standing in the yard and looking away at the setting sun and talking to the passers-by of its glory. Then, entering the house he went to his room and lay down to rest upon his bed. And soon a servant found him there, asleep—in Christ.

"An honored life, a peaceful end,
and Heaven to crown it all!"

One of the most important events connected with the ministry of Dr. Lacy was the building of the Manse. This was the work of a Christian woman whose memory deserves to be honored by the church through all its coming history—namely, Mrs. Frances Pollock Devereaux.

The First Manse—1843-1929

Mrs. Devereaux was a descendant of Jonathan Edwards through his daughter Eunice who in 1767 married Thomas Pollock. In her earlier married life, her home was in New Bern. At what time she came to Raleigh we do not now find at hand material to determine. Her residence in the city, however, extended over the latter part of the work of Dr. McPheeters as well as over a great portion, if

not the whole, of the ministry of Dr. Lacy. To both of these eminent servants of God she was a true friend and a tower of strong support in all their work for Christ in the Presbyterian Church. Her Presbyterianism was of the staunchest type, well worthy of the great metaphysician and theologian whose blood flowed from her heart. The entire Manse property, the spacious lot and the commodious and comfortable house was her free gift, under one condition which her vigorous Calvinistic faith peremptorily imposed: the deed, now recorded in Raleigh having with it a clause the like of which is seldom in similar documents, for it very positively recites that the property is to be the minister's home so long as the church takes care that "the doctrines of the Westminster Confession of Faith and of the Larger and Shorter Catechisms shall be taught in the pulpit," to wit—and then the good lady puts down, in black and white enumeration—all the distinctive and fundamental doctrines of Calvinism. As an aid to all coming occupants of the Manse in arriving at the knowledge of these truths and in holding fast to the same, she placed within the home a "Pastor's Library," some of the volumes of which are now in the closets of the varied rooms; and not one of these can be classed as "light reading." Noble spirit, worthy to stand at the head of the long line of devout women who from the very organization of the Raleigh Church to this good hour have been the most loyal disciples of Christ and the most persevering and successful promoters of the Master's work.

The Manse was built some time after the year 1841, for the *Raleigh Register* of May 18, 1843, in giving an account of a fire which occurred two or three days before, speaks of Dr. Lacy as living in a house "owned by Mr. Shaw." The deed to the Manse property bears date of June 20, 1843.

CHAPTER 2

The Years 1855-1907

With the above paragraph, Dr. Eugene Daniels concludes his admirable sketch of the birth and growth of Presbyterianism in Raleigh during the first half of the nineteenth century. Its preparation involved much patient delving through scattered and musty records of church and state; but this labor of love has resulted in a contribution to the history of the congregation and of the community which is becoming increasingly valuable with the receding years.

Sixty-five years, however, have elapsed since Dr. Lacy's resignation, the final event recorded by Dr. Daniels, and eighteen years since the author laid down his pen with the assertion that "the events of this [intervening] period (1855-1902) are easily obtainable and will not be included in this brief history." But of the names on the church

roll at the close of the Civil War, ten years after Dr. Lacy's resignation, not one remains today (May 1920) and only seven of those enrolled prior to the resignation of his successor in 1875. Therefore, facts "easily obtainable," perhaps, in 1902 are now rapidly being buried in oblivion; and lest the loss shortly become irreparable, the Session has directed the Clerk to prepare and incorporate in this permanent record a brief synopsis of the more significant events which have contributed to the life and growth of the church during the second half century of its existence, 1855-1907.

Dr. Lacy resigned July 1, 1855. The minutes of the Session for September 17, 1855, note the presence of Rev. Jos. M. Atkinson, "pastor-elect." His installation took place on November 25, 1855.

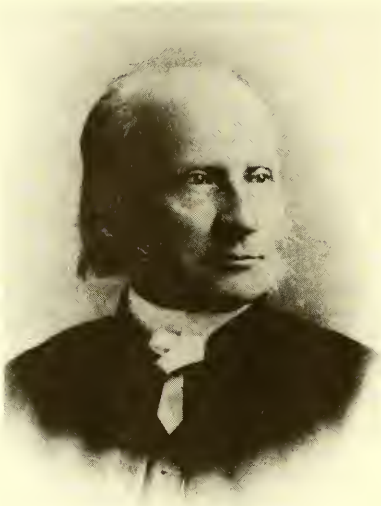
Thus began a pastorate which was to extend over twenty years. During this period civil war, the abolition of slavery, and governmental reconstruction revolutionized and remolded the political, economic, and social life of the entire South. Yet, it is a singular fact that only *once* do the records of the Church, located in the Capital City of the State, make any allusion, direct or indirect, to the stirring events which filled the thoughts and tried the souls of men through all those years of storm and stress. Under date of April 17, 1865, the following minutes of the Session appear:

> It being feared that the Presbyterian Church in this city might be pressed by the military authorities, and in view of the assassination of President Lincoln, and in order to maintain quiet in our city and prevent any exercise of military rule in the matter, the Session unanimously deems it wisdom to offer the use of the Presbyterian Church to the chaplains (Presbyterian) of the Federal Army . . . on the afternoon of every Sabbath for the purpose of divine worship only so long as they may desire to occupy it for the purpose of preaching to their respective brigades, regiments, or companies.

During Dr. Atkinson's pastorate, in spite of war, poverty and political pestilence, the number of communicants increased from 108 to 191 and the annual contributions from $1,553 to $2,166. The record offers no other item of general and permanent interest.

On February 22, 1875, Dr. Atkinson, "in view of circumstances recently brought to his attention" tendered his resignation as pastor, the same to take effect six months from date. The minutes of Session show that a congregational meeting and later a special meeting of Orange Presbytery were called to consider this resignation. There is no statement of the action taken by either body, but it is evident

from the context that the pastoral relationship was dissolved about September 1, 1875.



Rev. J. M. Atkinson, D.D.
1855-1875

In November 1875, Rev. C. R. Vaughan agreed to supply the pulpit temporarily. He was called as stated supply from January 1st, 1876, and continued to serve the church in this capacity for two and a half years, declining election as permanent pastor because of the uncertain state of his health.

Dr. Vaughan was considered a preacher of unusual power, his work appears to have been prospering in every way, and he to have been personally acceptable to the church and to the community, when in the late winter of 1877 a movement was suddenly launched within the congregation for the establishment of a *second* Presbyterian church.

Viewed from this distance the movement appears to have been the natural, though unfortunate, outcome of a personal disagreement between two of the leading families in the church, a disagreement which had gradually involved others; for the resignation of Dr. Atkinson some eighteen months before had left the minority with a rankling sense of injustice.

The Session of that day, however, was evidently caught unaware and in a vigorous protest to Presbytery maintained that under the existing pastorate the break once threatened was being rapidly healed, that the congregation was already outwardly united, and that complete soundness would come with the exercise of a little more patience and grace; *whereas* a division "would crystallize these hostile feelings, give them organic life, and render them permanent for an indefinite time in the future. It would create two feeble churches, not coordinate but rival institutions, necessarily antagonistic to each other and a permanent source of irritation which would bar the spiritual growth of both."

But the protest was ineffectual. The Presbytery of Orange granted the petition for this second church and it was regularly organized by a commission of Presbytery on May 14, 1877. The

minutes of this meeting begin with the following brief reference to the origin of the movement:

> At the beginning of the year 1877, some members of the Presbyterian Church which existed in Raleigh at that time united in proposing to the Rev. J. M. Atkinson the formation of a 2nd Presbyterian church in Raleigh with Mr. Atkinson as its pastor. The matter being duly brought before Orange Presbytery at its Spring meeting of the same year, that body gave its approval to the movement and took the necessary steps for the regular constitution of the new body.

There follows a roster of the twenty-eight charter members, all accepted on a certificate of demission from this Church, and then a statement that J. M. Towles and C. H. Scott were elected elders, A. D. Taylor and J. M. Monie, deacons.

On September 10, 1877, the Rev. Mr. Atkinson was regularly called to the pastorate, and the Second Presbyterian Church of Raleigh began to function in all its parts.

For three years or more services were held in the chapel of the State Institute for the Blind. Then in 1882 a church building was completed on the corner of Blount and Polk Streets. Later a parsonage was erected on the adjoining lot.

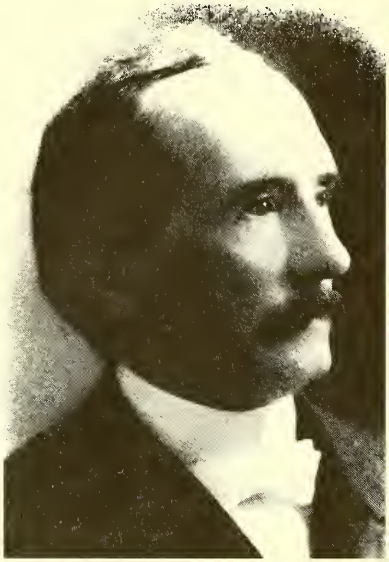
To the original membership of twenty-eight there were occasional additions but at no one time during its existence did the total number of communicants in the church exceed forty-four. None of these were rich, and from the very beginning the church appears to have been hard pushed to meet its financial obligations. But it was not until 1890 that the losses by death and removal became so disheartening that Dr. Atkinson accepted a call to the church in Warrenton, N.C.

Shortly thereafter the church was dissolved, the property sold, and the proceeds devoted by Orange Presbytery to the erection of a church in Kinston, N.C. then named and still known as the "Atkinson Memorial."

In the meantime this (the First) Church, when Dr. Vaughan declined to continue as stated supply after July 1878, called Rev. John S. Watkins to the pastorate.

He began his labors in September of that year and during the twelve years that followed the church under his guidance maintained a quiet but steady growth in membership and contributions. From

1879 to 1892 the enrollment increased from 199 to 343 and the contributions from $3,475 to $4,394.



Rev. John S. Watkins, D.D.
1878-1892

Dr. Watkins had so endeared himself to his people that when he offered his resignation in the winter of 1893 they at first refused to consider it, and it was only when he made a second and very urgent request that they united with him in asking Presbytery for a dissolution of the relationship.

The pulpit was declared vacant on Sunday, March 6, 1892.

On October 1, the Reverend Eugene Daniel, D.D., began to serve the church as stated supply and on December 25, 1892, was unanimously called as permanent pastor.

The most notable achievement of the next decade was the erection of the present handsome church building.

The first formal movement toward the building of this new church was the presentation of a paper by Dr. Daniel to a meeting of the Session on September 13, 1893. The first official action was taken on September 19, 1893, when this paper, stating the arguments for a new church, was fully discussed, approved, and adopted and the pastor directed to read it from the pulpit.

After two years spent in the preliminary work "of overcoming objections and of securing unanimity," it was resolved at a congregational meeting held September 5, 1895, to undertake the enterprise.

The work of erection was slow, there were many disheartening delays, but at long last prayer and effort were crowned with success and the beautiful

Rev. Eugene Daniel, D.D.
1893-1902

building with its modern appointments was completed at a total cost, including organ and furniture, of about forty thousand dollars.

The dedication service was held on Sunday, September 16, 1900, just five years and one day after the congregational meeting that authorized the undertaking. The dedication prayer was made by Rev. W. M. McPheeters, D.D., of Columbia Theological Seminary, a grandson of the first pastor; the sermon was preached by Rev. W. W. Moore, D.D. of Union Theological Seminary; and congratulatory addresses were made by representatives of sister denominations in the city. The afternoon was marked by a solemn celebration of the Lord's Supper; and the memorable day was closed by a sermon in the evening from Rev. John S. Watkins, D.D., a former pastor.

Thus, with thoroughly modern equipment, renewed consecration, and a trustful spirit did the church move forward to meet the challenge of enlarged opportunity presented by the new century. Nor were the

Present Church Building Erected 1898

sign of God's presence long delayed. During that fall and winter there were forty-one additions by letter and confession and sixty-eight during the winter of 1901-02, following a meeting under the direction of Rev. R. G. Pearson. This is a larger number of additions than for any two years in the previous history of the church. For the first time, too, the report to Presbytery in April, 1902, shows an annual contribution of more than $2,000 for benevolences *other than local.*

In September, 1902, Dr. Daniel tendered his resignation as pastor to accept a call to the church at Lewisburg, West Virginia. The Presbytery of Albemarle granted his request and on October 1 dissolved a relationship which had existed for exactly ten years. The successful completion of a new and expensive building and the growth of the church in numbers and liberality during this period testify in no uncertain terms to the faithfulness and success of Dr. Daniel's ministry. "By their fruits ye shall know them."

Interior of New Sanctuary—1898

On November 23, 1902, a call was extended to the Rev. Wm. E. Cave, D.D., of Paducah, Kentucky. This call was accepted. Dr. Cave was dismissed by the Presbytery of Paducah to Albemarle Presbytery and expected to begin his work in January, 1903, when the shock of his wife's death resulted in his own physical collapse. In the hope that his health might be restored by rest, the congregation offered him an indefinite leave of absence. Finally, in February, 1904, when it became apparent that his health was permanently impaired, his resignation was accepted.

During this interim of a year, the pulpit was supplied by Rev. Alfred H. Moment of Canada, who came to North Carolina in the fall of 1902 seeking relief from throat trouble induced by the harsh climate of the more northern latitude. His temporary ministry was so acceptable that when Dr. Cave resigned he was at once called to the permanent pastorate (March 6, 1904). The minutes of the Session note his acceptance but make no reference to his installation.

During the three and a half years over which his pastorate extended there was no marked increase in the membership of the church; but the Sunday School grew from twenty-six teachers to thirty-five teachers and four hundred sixty-five scholars in 1907 and the gifts to the benevolent causes show a developing spirit of liberality. Dr. Moment was a cultured and eloquent preacher and a faithful pastor, while his sweet Christian spirit endeared him to the whole community.

When he passed away on October 5, 1907, a victim of typhoid fever, the deep sense of loss was not confined to his own people; to this day his memory remains green, and there are many in all walks of life to rise and called him blessed.

Rev. Alfred H. Moment, D.D.
1903-1907

CHAPTER 3

Dr. William McC. White Years

Rev. William McC. White, D.D.
1908-1934

Rev. William McClanahan White, D.D. Born in Washington County, Virginia, June 20, 1861. Died February 22, 1934. Beloved pastor of this congregation for twenty-six years.

"They that turn many to righteousness shall shine as the stars forever and ever."

These words appear on the memorial tablet to Dr. W. McC. White which is affixed to the inside of the west wall of the First Presbyterian Church at Raleigh, NC. No more fitting tribute could be paid to such a Christian leader.

For a number of years after Dr. White came to this pastorate he was called "the Rev. W. McC. White," then in later years, simply "D. White." His mother, who lived with him, called him "Will" and his wife called him "the parson."

In studying the record of Dr. White's ministry as it appears in the minutes of the church Session, these two simple statements are found:

> "On Sunday February 23, 1908 a call was extended to Rev. W. McC. White, D.D. of Petersburg, Virginia. This call was accepted." "On Wednesday evening, May 6, 1908, Rev. W. McC. White D.D. was duly installed pastor of First Presbyterian Church, Raleigh, N.C. by commission appointed by Albemarle presbytery, consisting of Rev. J. E. Wood and Rev. F. W. Farries D.D."

These statements appear on different dates and are made without elaboration. The very manner of their entry into the record, quietly and undramatically, describes in a measure the ways of this man of God who came amongst us. He was quiet, never dramatic, and while he had the happy faculty of letting well enough alone, it had to be well enough before he would let it alone. His rigid ad-

herence to what he thought was right, coupled with his quiet persistence, and kindly persuasive manner, never failed to accomplish his purpose. His middle name came from a nationality blessed with that characteristic.

After a pastorate of over a quarter of a century, this persuasive manner had molded his congregation into one united, loyal, and devoted church body, largely through the example of his ideal Christian character.

The outstanding achievement of Dr. White's ministry was the organization and building of mission churches throughout Wake County. This may be traced from excerpts taken from the minutes of the Church Session. We find under date of October 5, 1908, a few months after he began his work, the following item:

> In view of the great desirability of continuing our Evangelistic work in Wake County, the Session approves most heartily the formation of a Men's Association for Christian work in Wake County, the main object of which for the present shall be to aid in the prosecution of their Home Mission Work.
>
> In response to the request of the Session, the pastor begs to report that Mr. William B. McIlwain, Jr., a student at Union Theological Seminary, was employed during the vacation period of the current year, to assist and investigate the religious conditions in the various parts of Wake County, that he did visit and preach at the following points: Fall Neuse, Wendell, Apex, Zebulon, Millbrook, McCullers, Willow Springs, and Fuquay Springs, that as a result of this pioneer work it appears to be advisable for this church to make an effort to initiate and maintain stated services at all these above named points except Falls Neuse, Wendell, and Zebulon.

On October 22, 1911, this item appears: A commission appointed by Albemarle Presbytery ordained and installed J. Edwin Hemphill assistant pastor of this church.

Under the heading of "Church History" in the minutes of the Session this item appears; B. R. Lacy, Jr., was regularly installed assistant pastor of this church by a commission from Albemarle Presbytery on Tuesday, November 1, 1914.

On December 24, 1916, Mr. Edward S. Currie from Union Theological Seminary was called as *second* assistant pastor of this church, and later, November 20, 1919, Mr. Currie and wife were sent

as missionaries to China, this church uniting with Ginter Park Church at Richmond, Virginia, in paying Mr. Currie's salary.

Mention should be made of the other men associated with Dr. White in his home mission work during the period of twenty-five years; W. J. Garrison, E. C. Lynch, Dr. Ralston, A. P. Harrell, R. A. Lapsley, W. Y. Thompson, C. L. King, R. A. McLeod, Coyte Hunter, W. B. Sullivan, S. B. Lyerly, C. J. Hollandsworth, R. K. Davenport, and J. R. Walker.

The above shows a steady effort on the part of this church to carry out the absorbing home missionary ambition of Dr. White's ministry. His record as an organizer and a builder of churches compares favorably with any minister who has served in the Presbyterian Church, U.S.; nor would this record be complete did it not include the erection of the present Religious Education Building and the First Vanguard, North Vanguard, Myatt's Chapel, Varina, Fellowship, Mount Pleasant, and Willow Springs churches; and the formation of the West Raleigh Presbyterian Church. While these churches are separate and distinct bodies, yet it was during the pastorate and under the influence of Dr. White that they came into existence.

Dr. White's preaching was strictly fundamental. He relied absolutely on the promises of God as contained in the Scriptures. In his prayers and sermons God's promises were the ever recurring theme. "If we do our part, God will never fail us" was his often repeated expression. Personally, he was the very embodiment of his creed, and that well-known saying, "He practiced what he preached," found in him a true disciple. In illustrating his sermons, humor was seldom used; so very seldom in fact that the unexpected use made it all the more humorous. Most of the examples given in the pulpit were from his own experience, the locale being in Virginia, indicating his love for his native state.

Dr. White was preeminent in his pastoral work. His people welcomed him into their homes and many can testify to the spiritual comfort received from these visits. His visits were of the drop-in variety, made quietly and unobtrusively, without formality or restraint, but always cheerful and enjoyable.

Work in ministering to the sick and the poor was Dr. White's most exacting task. He considered it his duty to respond to every call made upon him. Feeling that he had a certain amount of responsibility for the sick and the poor at certain points in the county as well as in the city, he was always going about doing good far beyond

his allotted sphere and taxing his strength beyond its limited capacity. But his nature was such he felt compelled to go.

Among his many other duties Dr. White was honored by being a Trustee of the Union Theological Seminary, Washington and Lee University, and Peace Junior College. He was prompt in his attention to all these duties. He was Chairman of Granville Presbytery's Home Mission Committee from the organization of Granville Presbytery until his death. He was Moderator of the Synod of North Carolina and of Albemarle and Granville Presbyteries.

Dr. White's home life was ideal, each of his children being now happily married. Mrs. K. G. Hudson, Mrs. B. R. Lacy, Mrs. W. D. McCauley and Mr. Lorenz White all survive him, as does his widow, *nee* Miss Susie Lorenz.

Dr. White died at the zenith of his church career. God had blessed him with many spiritual and material achievements. The relationship between him and his congregation was ideal. He had the utmost respect and confidence of everyone with whom he came in contact.

It is said the word "sincere" is made up of two Latin words, *sine* meaning "without" and *cera* meaning "wax." Blemished stones were filled in with wax. To be sincere they had to be "without wax." Dr. White was without wax. He was sincere in everything he did.

When God called him, his death, though a shock to the congregation, was itself like a benediction. His exit was not dramatic, but like someone leaving a room and quietly closing the door behind him. Dr. White came to us quietly and left us in the same way; yet between that coming and that going there stands the unblemished record of a Christian gentleman.

CHAPTER 4

Dr. Patrick D. Miller Years

Dr. Patrick Dwight Miller was called to the pastorate of the First Presbyterian Church in the Fall of 1934 and attended his first Session meeting December 16, 1934. He was installed as Pastor February 10, 1935.

Dr. Miller was born in Carnesville, Georgia, in 1900. After he received an A.B. degree from Davidson College in 1922, he received the B.D. and Th.M. degrees at Union Theological Seminary, Richmond, Virginia, in 1927. Davidson conferred a D.D. degree in 1933.

In 1931 he married Lila Bonner, M.D., a practicing physician in Atlanta. They had three children, Belle Neel, Mary Bonner, and Patrick Dwight, Jr. Mary and Pat, Jr. are twins. It is interesting and significant that all three children became ministers. Belle Neel McMaster is Director of Social Justice and Peace Ministry of the Presbyterian Church U.S.A. Mary Bonner Miller is the wife of Dr. Walter Brueggeman, Professor of Old Testament at Columbia Theological Seminary, Atlanta, Georgia. Patrick Dwight Miller, Jr. is a member of the faculty of Princeton Theological Seminary, Princeton, New Jersey.

Rev. P. D. Miller, D.D.
1934-1941

Dr. Miller came to the First Presbyterian Church from the position of Educational Secretary of the Executive Committee of Home Missions (PCUS), which position he held from 1929 until 1934. After leaving Raleigh, he served in two pastorates and then became Executive Secretary of the Board of Church Extension from 1955 to 1965. He was considered the architect of the Denomination's Mission program during the 1950s and 1960s. In addition, he served at various times as Moderator of the General Assembly as well as Moderator of the Synods of Texas and Georgia.

Shortly after his arrival in Raleigh, at a joint meeeting of Elders and Deacons on January 7, 1935, he expressed satisfaction over the arrangements for him at the Manse

and at the church. He asked for the confidence of the officers in his future work. He spoke of his belief in the affairs of the church being in the hands of the church officers, and of all the church organization being subsidiary to the church itself. He spoke of the need of the benevolent causes and the connection of the church causes therewith. He also spoke of the great responsibility he could already see facing him in the work here and his need for study.

Surely, it was providential that Dr. Miller accepted the call of the First Presbyterian Church following the great Home Mission work of Dr. White. A letter from Dr. Homer McMillan, Executive Secretary of the Assembly's Home Missions, congratulated the church on securing Dr. Miller as its minister. With the letter was a copy of a resolution of appreciation stating "for six years he (Dr. Miller) served the Executive Committee with marked success. He brought to his work a fine mind, a warm heart and an enthusiastic spirit." In becoming the Educational Secretary he did not consider himself less a missionary than when he served in his mountain field.

A look at the minutes of the Session reveals a number of significant developments during Dr. Miller's ministry at the First Presbyterian Church. First of all, when he came to Raleigh, the church did not have a Manse. In 1935 a lot on Caswell Street in the

Manse 1531 Caswell Street
1936-1981

Hayes Barton section of Raleigh was given to the church by Mr. Fred F. Harding, a Ruling Elder. Shortly thereafter, it was reported that $2,000 in cash and pledges had been received for building the new Manse.

The building committee was instructed to begin construction as soon as the church had $3,000 in hand provided the total cost was not to exceed $10,000. A lovely, comfortable Manse was built which served the church's ministers for over 40 years. It was a two-story brick structure with four bedrooms, living room, sun porch, dining room, and breakfast room.

The period of Dr. Miller's ministry (December, 1934, to January, 1941) was one of consolidation and inward growth and development for the church. Membership grew from 1076 to 1375 (28%), and total giving increased from $22,038 to $39,908 (81%).

At the same time, there was renewed commitment to community outreach and service, thanks in part to the remarkable generosity of one man. In January, 1936, it was announced that Mr. Henry H. Milner, a Ruling Elder of the First Vanguard Church and a former member of the First Presbyterian Church, had created a trust valued at approximately $125,000 and known as the Presbyterian Fund, Inc. It was to be administered through the First Presbyterian Church under the direction of a committee consisting of Mr. Milner, Dr. Miller, and Mr. Karl Hudson. The proceeds were to be used exclusively for three benevolent causes: home mission work in the Raleigh area, assistance to young men seeking an education for the ministry, and general charity purposes. The first project entered upon was the calling of Mrs. B. H. Bunch from her position as secretary at the First Presbyterian Church to work among the community's needy women and children who were not identified with any church. Mrs. Bunch entered into this work with great enthusiasm and soon became known as the City Missionary. She started the work which is now (1990) carried on in Halifax Court by the Presbyterian Urban Council of Raleigh.

It was during Dr. Miller's ministry that the First Presbyterian Church first began participating in the Minister's Annuity Fund. Previously, while working in Atlanta, Dr. Miller had made a diligent effort to get the general plan for the Fund approved by the Sessions, Presbyteries, and Synods of the PCUS; after he came to Raleigh, he was made Chairman of the annuity fund drive in the Synod of North Carolina.

The Session on March 7, 1938, approved the general plan including the payment of 7½% of the minister's salary to the Fund.

This action showed approval of the plan, but it was not an easy decision. When the matter had first come before the Session, it was defeated.

The night following that Session meeting, Mr. R. W. Dunn could not sleep. He had never before voted against his minister. He felt that the Holy Spirit spoke to him. The next day he decided to contact ten people and ask each for a pledge of $300 in cash.

The first Elder he called upon was a very busy businessman. Mr. Dunn told him of his experience the night before, and said, "I am not going to leave until you give me $300 or a pledge in that amount." The Elder wrote him a check for $300 stating, "I am not going to give a penny to the Minister's Annuity Fund, but I'll give you $300 and you can use it as you please."

Shortly thereafter Mr. Dunn went to the Manse and gave Dr. Miller $3,000 in cash and pledges, the budgeted amount for the First Presbyterian Church. God works in marvelous ways his wonders to perform.

Other incidents in the life of the Church during the Miller years are also noteworthy.

In 1935, the choir began wearing vestments. This was authorized by the Session with the understanding that the vestments would be provided by the church.

In 1936, a Mission Study Class was offered by Dr. Miller in October and November. The church's missionaries to China, the Reverend and Mrs. Ed Currie, were special guests of the church for part of that study.

In 1938, a Church School Class for young married couples was organized with Dr. W. C. Pressley as teacher.

Also in 1938, Miss Josephine Hutchison, the Church Secretary, was appointed Director of Christian Education. She served in this capacity for eighteen months, and in October, 1939, she accepted a similar position at the First Presbyterian Church in Kingsport, Tennessee.

As replacement for Miss Hutchison as Church Secretary, Miss Marjorie Gerber was employed. She later married the Reverend Cecil Lawrence, Pastor of the Home Mission Field of Southern Wake County established by Dr. White. For many years she wrote the devotional material for the Bible Study Leaflets of the Uniform Lesson Series.

In 1939, at the suggestion of the Women of the Church and the young people, the sanctuary was open for prayers and meditation every day of the week before Christmas.

In 1940, the Session accepted the invitation of Radio Station WPTF to broadcast the Sunday morning worship services in October and November. There was no charge except for the telephone connection. This radio broadcast later developed into a quarterly arrangement between the First Presbyterian, First Baptist, and Edenton Street Methodist Churches.

In 1940, a committee was appointed to develop a special celebration of the 125th Anniversary of the First Presbyterian Church. Members of the committee, as listed in the booklet published for the event, included F. H. Jeter, Chairman, K. G. Hudson, B. W. Kilgore, G. C. Scarlette, R. J. Wyatt, William P. McPherson, Mrs. B. R. Lacy, Mrs. George U. Baucom, and Miss Susan McPheeters. Honorary members were Mrs. L. P. Duncan, Mrs. C. D. Heartt, and Dr. B. R. Lacy.

A significant part of this celebration was to be a campaign to retire all debts on church property before the 125th Anniversary. The campaign was a great success. On the anniversary day, January 21, 1941, the church was debt free. Not only were complete payments made on balances due on the Manse and the Sunday School building, but sufficient funds remained to cover extensive repairs and painting of the entire physical plant.

On January 26, 1941, at the request of Dr. Miller, a congregational meeting was called to act upon his resignation. He had received a call from the First Presbyterian Church of San Antonio, Texas. The congregation concurred with his request. Mr. J. C. Allison spoke briefly at the congregational meeting telling of the able and inspirational ministry of Dr. Miller. He stated further that Dr. Miller's resignation was accepted with reluctance on the part of the congregation.

At the Session meeting shortly after the congregational meeting, Dr. Miller expressed his appreciation "of the splendid cooperation he felt he had received from the Session and of his faith in the Session to carry on the Lord's work here."

Thus ended the fruitful ministry of Dr. Patrick Dwight Miller at Raleigh's First Presbyterian Church.

CHAPTER 5

Dr. Maurice O. Sommers Years

The Reverend Maurice Omar Sommers began his ministry here in December, 1941. "O," as he was affectionately called, was a native of Patricksburg, Indiana, where he was born March 31, 1902. He came with his wife, Jean Ross Williams, and two children, a son, Richard Llewellyn, and a daughter, Jane Ross. Richard later entered the ministry, and Jane Ross became a Director of Christian Education.

Mr. Sommers graduated from Purdue University in 1925 and earned a Master of Theology Degree from Union Theological Seminary in 1932. Before coming to Raleigh, he had churches in Petersburg, Virginia; Clinton, North Carolina; and Marietta, Georgia. He was given an Honorary Doctor of Divinity Degree by King College in 1951.

He preached his first sermon here Sunday, December 7, 1941, Pearl Harbor Day. In fact, shortly before he finished his sermon, someone came into the sanctuary and stated that the Japanese had bombed Pearl Harbor.

The church immediately did all it could to help servicemen in Raleigh. An average of forty servicemen were housed in rooms in the church facilities each weekend. Circles, in turn, kept the rooms clean, provided cookies, magazines, newspapers, and at times they provided a breakfast. Each Christmas, a party was held for the servicemen. In 1944, it was reported that some 2,000 servicemen had used the church facilities. The Vanguard Bible Class provided hosts each weekend. The Center operated until March 31, 1946.

Rev. Maurice O. Sommers, D.D.
1941-1949

During the war period, Mr. Sommers preached excellent sermons on prayer. Each Sunday, while the organist, Mrs. Wharton, played "My Country 'Tis of Thee," there was a time of silent prayer for men in the armed services.

During this time the Women of the Church, led by Mamie Wyatt (Mrs. Robert), Luella Correll Metcalf (Mrs. Z. P.), Elizabeth Stamps (Mrs. Thomas) and others, held a weekly

prayer meeting in the Bettie Penick Room for all those in military service, and more specifically our own service personnel by name.

In January, 1942, Mr. Sommers was elected to the Board of Trustees of Peace College.

In support of earlier efforts for such a union service program, the Session approved a plan for summer evening services with First Baptist and Edenton Street Methodist Churches. This began April 6, 1942. These services rotated among the three churches. All church members were welcome with host church supplying the choir and a minister from a different church provided the sermon. This was indeed a successful program which continued for over forty years.

At the end of his first year of service Mr. Sommers offered his resignation, which he said was always his custom. The Session unanimously voted not to accept his resignation. He did this nearly every year thereafter.

Possibly the most momentous local event to happen during these years was the decision of a group of members of First Church living in the Hayes Barton section of the city to organize a church in that area. The feeling was that First Church was strong enough to colonize this new church as well as the new North Vanguard Church. This proved to be true and the Session voted to approve the plan.

Granville Presbytery was petitioned for the establishment of the new church at its April 1946 meeting. The church was to be called White Memorial Presbyterian Church in honor of a former minister, Dr. William McC. White, who served First Presbyterian Church from 1908 to 1934.

Granville Presbytery set May 19, 1946 as the organization date of White Memorial Presbyterian Church with the organizational meeting to be held in the First Presbyterian Church. Two hundred and thirty-six members of First Presbyterian Church were dismissed to the new church. The women's auxiliary lost 114 members, yet were able to fill all leadership vacancies and oversubscribed its 1946-47 budget.

The Session voted to offer all the facilities of First Church to members of the new church until their new building could be built. The record shows that the new church was organized with love and understanding on the part of all. The following resolution bears witness to this fact.

To the Session of the First Presbyterian Church, Raleigh, North Carolina:

> Beloved Brethren, the Session of the White Memorial Presbyterian Church of Raleigh, N.C. offers the following

resolutions in evidence of its deep gratitude and sense of obligation on the part of every member of our church family: First, we thank the Session and Diaconate of the First Presbyterian Church for their spiritual guidance, interest and financial assistance. Second, we express our appreciation to the Pastor, Mr. Sommers, personally, for his efforts all through the period of our organization. Third, we thank the Women's Auxiliary of the First Presbyterian Church for their great assistance in organizing the Women's Auxiliary of the White Memorial Presbyterian Church. Fourth, we convey our thanks to the members of the Vanguard Class for their help. Fifth, we thank the members of the congregation for all their efforts in our behalf.

We take hold of our responsibilities and go forward in the conviction and the joy of the deep communion which abides between us that as there are "many members in one body," yet, "the body is one and all the members of that one body, being many, are one body, even Christ."

In the name of Christ,

K. G. Hudson	William Horne
D. S. Kimrey	W. H. Pittman
J. W. Kellogg	Lyman Kiser
James A. Davidson	Raymond Snow

Charles Lynn Brown, Pastor

It is interesting that in addition to the many duties of his own congregation, Mr. Sommers was constantly on call to assist in nearby, and sometimes distant, assignments. At one time, he reported that the Federal Council of Churches had asked that he spend some time at Camp Butner, which was being used as a hospital for military personnel. Session approval was granted that he help in this work.

On one occasion the Reverend James McChesney of Goldsboro wrote to the Clerk of the Session calling attention to the excellent services performed by Mr. Sommers at the Synod's Young People's Conference.

Mr. Sommers received the approval of the Session to wear a robe in conducting church services, with the understanding that he would provide the robe. It was agreed that the church would provide a robe for visiting ministers.

On a number of occasions Mr. Sommers expressed his concern regarding the spiritual commitment of the membership. He encouraged the members of the Session to make calls on members. He was

always interested in evangelism. At times organized teams of two members would make visitation evangelism calls on individuals whose names had been suggested by the church. Reports on the calls would be made to the church. At this time "O" was Chairman of the Synod of N.C. Committee on Evangelism and on the General Assembly Committee on Evangelism.

On one occasion Mr. Sommers wrote each Presbyterian student attending N.C. State University, inviting him or her to attend the services at First Church.

In October, 1944, the Session voted to take Communion to the homes of those who could not attend the Communion service.

Mr. Sommers reported that the Reverend J. R. Phipps would take over the work at Varina, Willow Springs, and Fellowship churches. These were churches which Dr. White, with significant support of the membership of Raleigh First Presbyterian Church, had helped to organize.

The Session voted to approve the use of a part of the church annex to be used by Alcoholics Anonymous. The church has continued to provide space for this group through the years to help those with an alcohol problem. Space is now provided for them in the Cairn Hall Building.

In January, 1948, the Session endorsed the idea of a Men of the Church organization, and appointed a committee to study the matter.

In July, 1948, William Wooten Peters, son of Mr. and Mrs. Brooks Peters, was approved to become a candidate for the ministry.

Mr. David Fort brought to the attention of the Session that there was no memorial in the church to Mrs. Frances Devereaux who gave the old Manse property to the church. This matter was corrected in 1955-56, when the church was remodeled and the two chancel windows were dedicated to her memory.

In December, 1948, Mrs. C. P. Wharton resigned as church organist after approximately fifty years of service. She was elected *Organist Emeritus* with a monthly honorarium of $35.00.

In April, 1949, Mr. Sommers suggested the creation of an inactive roll for members who could not be located. The Session approved the plan, with the understanding that no names should be added to this inactive roll without the approval of the Session.

Mrs. Sommers was very active in the Women of the Church organization. She was spiritual life leader for two terms. She was

chairman of a circle, and one year she and the auxiliary president entertained each of the twelve circles at the Manse. She led the devotional at meetings on a number of occasions. She was also very active in the work of the young people, and rendered valuable service as a counsel to many young people.

In December, 1944, the Session voted to study the matter of the rotation of church officers. This was not implemented until 1951.

During the years there were a number of changes in personnel, some of which are as follows:

Miss Mary Council Horn began her work as Director of Christian Education on June 1, 1942 and resigned July 1, 1943.

Miss Eirene Hudson became Director of Christian Education September, 1943, and resigned on February 4, 1946.

Miss Clara Pou became Director of Christian Education July, 1946, and resigned October, 1949.

Miss Elizabeth Gearhart resigned as Choir Director June, 1943.

Mrs. L. G. McLean was appointed Choir Director late 1943.

In October, 1946, Harry Ricks, long-time and greatly beloved sexton, retired. He was given a church pension of $80.00 a month.

On a number of occasions the Women of the Church expressed their concern to the church officers regarding the condition of the church property. This interest spawned efforts to revitalize and/or build new facilities.

In June, 1947, Mr. George Ross requested permission to secure the services of an architect to formulate plans for the church and the Education Building. Again, in 1949, Mr. Ross stated that the condition of the plant had become increasingly a problem. He requested permission to retain an architect to consider a plan to eliminate the use of the Sunday School auditorium as a part of the sanctuary and to remodel the Sunday School auditorium to provide a chapel, a classroom, and such other facilities as space would permit. Though the need was there, still it was several years before work began.

Mr. Sommers presented his resignation as minister to accept a call to the First Presbyterian Church of Kingsport, Tennessee. He requested that the Session concur with him and call a congregational meeting for May 22, 1949. He desired to dissolve the pastoral relationship effective June 30, 1949. The Session voted reluctantly

to comply with his request, and issued a call for the congregational meeting.

After the congregation had voted to dissolve the pastoral relationship, Dr. Pressly gave a brief tribute to Mr. Sommers which presented a meaningful summary of his ministry here. Dr. Pressly's remarks are quoted as follows:

> Mr. Sommers, we want to express our sincere appreciation to you for the excellent services you have rendered us for nearly eight years as our minister and pastor. We appreciate the fact that you have shown grave and genuine concern over our spiritual and general welfare, and we would thank you for your sermons which have been deeply spiritual and fearless. We realize that for these years you have been a vital and essential part of our lives. You have baptized our children, you have brought strength and comfort in our days of grief and sorrow, and you have shared our joys with us when our daughters and sons were married. We hate to see you, Mrs. Sommers, and your family leave us, and we shall follow you and them to Kingsport with our interest, our affection, and our prayers, and we shall hope and pray that God will lead you there into a wide field of opportunity and service. May God bless you and yours, and keep you strong in the Faith.

On June 28, 1949, the congregation held a reception for the Reverend Mr. Sommers, Mrs. Sommers, and the two children. Over 350 were in attendance.

It is interesting that the church membership was reported as 1,370 in 1940 and 1,349 in 1950, four years after the dismissal of over 230 members to White Memorial Church. This would clearly indicate that the church during Mr. Sommers' pastorate continued to have a strong witness for Christ, and held its own numerically despite the large number of transfers to newly-organized churches in the area. Colonization of new area churches is a longstanding commitment of this church.

It has been said that in order to have beautiful roses it is necessary to prune the bush. In a measure, this also applies to a church such as First Presbyterian when all work together to establish additional churches. In the years that have passed, this has proven to be abundantly true.

CHAPTER 6

Dr. James Sprunt Years

The Reverend Dr. James Sprunt became minister of First Presbyterian Church February 15, 1951, bringing to the church many abilities and characteristics especially needed at that time in the church's history. The colonization of White Memorial Church in 1946 had drained much of the seasoned leadership and much of the financial support of the church. More than a year without a regular pastor had been a testing time for the congregation. But God had prepared James Sprunt well for this challenge. He was a deeply spiritual man, a Bible scholar, a man of courtesy, gentleness and dignity, a fervent champion of world missions, a lover of beauty, nature, travel, and, most of all, of his holy calling. Under his leadership the church experienced a great spiritual growth.

Dr. Sprunt was born in Rock Hill, South Carolina, on January 24, 1901. The son of the Reverend Alexander Sprunt and Nellie Richardson Peck Sprunt, he was reared in Charleston, South Carolina, where his father was minister of the First (Scots) Presbyterian Church for thirty-six years.

James Sprunt received a B.A. degree from Davidson College, a B.D. degree from Union Theological Seminary in Richmond, and a Master of Theology degree from Princeton Theological Seminary. Hampden-Sydney awarded him a Doctor of Divinity degree.

Before coming to Raleigh, Dr. Sprunt served pastorates at Chase City and Boydton, Virginia, as well as in the Knox Presbyterian Church, Norfolk, Virginia; the Westminster Presbyterian Church, Lynchburg, Virginia; and the Lookout Mountain Presbyterian Church, Lookout Mountain, Tennessee. He authored a book, *These Are Written*, which was published in 1949.

Rev. James Sprunt, D.D.
1951-1957

In his first meeting with the Session, Dr. Sprunt spoke briefly of his desire to know each member. He requested that the Session uphold him in his desire to be of service to the advancement of God's kingdom here. He requested, too, that the Ses-

sion meet each Sunday morning at 10:45 to receive new members, to transact such business as might be necessary, and to have a period of prayer prior to the service. Dr. Sprunt was installed as minister Sunday evening, March 18, 1951. A reception was held for him and Mrs. Sprunt April 14, 1951.

A tireless shepherd of his flock, Dr. Sprunt stayed in close touch through home and hospital visits, telephone calls, and handwritten notes. His preaching was inspired and inspiring. He placed great emphasis upon the mid-week prayer service, extending it to include a travelogue of his journeys to the Holy Land and the church's far-flung mission stations in the Belgian Congo, Brazil, and Mexico, showing exquisite slides made during his summer travels. His zeal for the cause of world missions was transmitted to the congregation. On each world mission Sunday he placed a lighted globe in front of the congregation. The church had partially supported the Reverend Edward Currie in China and Formosa for many years. Now this support was extended to include part of the expenses of Mr. and Mrs. Oscar Marvin, Jr., of this church, in Japan, and Mr. and Mrs. Dale B. Douglas in Mexico.

During the pastorate of Dr. Sprunt, many changes took place. The membership grew, and per capita giving increased tremendously, especially contributions to benevolent causes. In September 1951 he challenged members to try tithing for two months, and some tithers in the church today date their commitment to proportionate giving from that challenge.

In July 1951 Dr. Sprunt led a discussion concerning the orientation of new members into the life and work of the church and began giving a booklet, "Communicant Member—What Shall I Do Now?" to each new member. As a part of the assimilation of new members, a sponsoring Elder would present the new member to the congregation at the close of the service and would be responsible for the new member's attendance at all services for a month.

In November 1951 the Session took a vigorous stand in the form of a four-point resolution protesting the appointment of an ambassador to the Vatican. A copy was sent to President Harry S. Truman and to United States Senators Clyde R. Hoey and Willis Smith.

It is interesting and significant that under Dr. Sprunt's ministry a number of college students were received as affiliate members. For instance, thirty-eight Peace students, four Meredith students, and three North Carolina State students were received on this basis March 16, 1953. The Session recorded the reception of affiliate members a number of times.

Less than a year after his installation, Dr. Sprunt was meeting with a building committee to plan the renovation and refurbishing of the sanctuary. Mr. W. Kelvin Gray was chairman of the building committee; Mr. William P. McPherson, secretary; Mr. Harold E. Wagoner of Philadelphia, architect; and Mr. Robert B. Lyons, a member of the church, was the local associate architect.

There was much discussion as to whether the sanctuary should be refurbished, remodeled, or rebuilt and the possibility of moving to a new location was also considered. Before one of the building committee meetings, a member of the committee and Dr. Sprunt sat in what is now the Baucom Parlor discussing the best course of action. The Old Testament message of Moses' sending the twelve men to spy out the land of Canaan came to mind. Ten came back with a bad report, but Caleb and Joshua returned with a good report, telling the assembled group that God would lead them forward. Guided by that message, that God would lead them, Dr. Sprunt, as he entered the meeting, said he felt confident in going forward with the remodeling plan suggested by the architect. This plan was approved by the committee, the Session, and on June 22, 1953, by the congregation.

Members of the committee to remodel the church at the ground breaking exercise in July 1955, from left to right: George R. Ross, Mamie R. Wyatt (Mrs. Robert J.), Annie Hunter (Mrs. Clyde H.), William P. McPherson, R. W. Kennison, W. Kelvin Gray, J. T. Still, Jr., Katie D. Stamps (Mrs. Thomas) and Robert J. Wyatt. Members not present: Alan S. O'Neal, Oscar Leach, Dr. James Sprunt, Mable Andrews (Mrs. John H.), Kay Browne (Mrs. Micou F.) and Virginia P. Baucom (Mrs. George U., Jr.). Members who served for a time: W. T. Scarborough, H. McKay Pleasants, A. M. Cunningham, Rev. J. W. McGinnis and William G. Ross.

On July 17, 1955, the congregation gave final approval to the details for remodeling the sanctuary, providing for three classrooms and a choir room under the sanctuary, and on the main floor, a chapel and a classroom to be used by the Bettie Penick Class. During the remodeling the congregation met for Sunday morning services just one block from the church in the Ambassador Theatre, through the courtesy of Mr. W. G. Enloe, a Ruling Elder and Manager of the theatre.

The remodeled sanctuary was dedicated June 10, 1956, with an impressive service of consecration. A twelve-page program was made possible by a gift from Mr. and Mrs. Alan O'Neal.

The beauty of the sanctuary and the meaning and message of the symbolism incorporated within it have added significantly to its worshipful atmosphere. The symbols throughout the sanctuary were suggested by Dr. Sprunt. He also conceived the general pattern for the two beautiful chancel windows, based on John 1:17: "For the law was given through Moses; grace and truth come through Jesus Christ." Moses stands at the top of the Old Testament window, and Jesus at the top of the New Testament window. The windows were created by the Willet Studios of Philadelphia. The metal in the windows was covered by gold leaf, thus at night, while the color in the glass cannot be seen, the gold outlining the glass stands in bold relief.

Chancel Windows

During the three months following the consecration of the remodeled sanctuary, Dr. Sprunt preached a series of sermons in which he explained the symbols and reviewed the literature of the Old and New Testaments as symbolized in the chancel windows. These sermons were published in a booklet, *Windows on the Word*, which have continued to bless the congregation. (Copies are available for checkout in the Kate C. Sprunt Memorial Library.)

At the suggestion of Dr. Sprunt, the two chancel windows were dedicated to the memory of Mrs. Frances Devereaux who gave the church a large lot and house, used as the manse, on the southwest corner of Hargett and Dawson streets. This gift, made January 23, 1840, has blessed the church since.

Other significant changes and accomplishments during Dr. Sprunt's pastorate included institution of a rotary system of officer elections; the creation of a board room which was furnished by Mr. and Mrs. Garland C. Norris; and the creation of a lovely chapel which was furnished by Mrs. James A. Hartness in honor of Dr. Sprunt. A pre-budget campaign was initiated, and the congregation's response in oversubscribing the building fund while simultaneously increasing gifts to benevolences and the general fund was a heartening first for the church. Dr. Sprunt also developed a system of church ushering which involved a large number of young men.

In September 1952, Dr. Sprunt's beloved wife, Kate Cumming Sprunt, died. They had been married for more than twenty-five years. His pilgrimage of faith through the depths of grief produced some of his most memorable and meaningful sermons including "Not Why, but How?," "One Foot in Heaven," as well as the powerful sermon he lived. These sermons were printed in booklets. In addition, other of Dr. Sprunt's sermons were printed. The fifteen sermons he preached on the Apostles' Creed were printed under the heading, "I Believe." Smaller booklets included sermons on "Why We Believe in the Deity of Christ," "The Symbolism of the Sanctuary," and "Our Living Lord."

By action of the Session October 8, 1952, the Kate C. Sprunt Memorial Library was established with an initial gift from Mr. and Mrs. Alan S. O'Neal. It has continued to grow and expand by the contributions of many. The library was officially dedicated February 15, 1953, the second anniversary of Dr. and Mrs. Sprunt's coming to the church.

Among the treasured memories of Dr. Sprunt's ministry are the dignity and solemnity of the communion and baptismal services. "Even the folding of the linen tablecloth was an act of wor-

ship," recalls one member. Many babies of the congregation were baptized with water from the Jordan River, lovingly collected and transported by the "Peripatetic Parson," as he signed letters from distant travel points to the congregation.

The Reverend James W. McGinnis of Greensboro accepted the call from the church November 15, 1952, to serve as Assistant Minister. Mr. McGinnis immediately entered into the life and work of the church. He assisted in the preaching and visiting and helped to start a church paper called "The Link," which was first published in December 1953. In August 1954 the Session praised Mr. McGinnis for his work with the young people's meeting recently held in the church. He was instrumental in establishing a church-wide twelve-month events calendar. In 1954 he was elected Moderator of Granville Presbytery. In June 1955 he spent a week at the First Presbyterian Church, Dunn, North Carolina, holding special services. Mr. McGinnis submitted his resignation October 15, 1955, to accept a call to the Trinity Presbyterian Church, Havelock, North Carolina.

Mr. Robert Crutchfield, a student at Union Theological Seminary, was called in February 1956 and started work in June as assistant to the minister. While he spent much of his time working with the youth of the church, he preached four times in the church and once at Willow Springs Presbyterian Church. He spent time, too, in visitation evangelism, which resulted in sixteen persons joining the church by transfer and two on profession of faith.

The ministry of Dr. Sprunt was aided and enhanced by the labors of many dedicated co-workers, both volunteers and staff members. Miss Mary Olive Walker, Miss Melvina Hobson, and Mrs. Ralph Clements served as Directors of Christian Education; Mr. Euticus Renn and Dr. Carl Hjortsvang, as Directors of Music; Mrs. Kate Stamps, as Pastor's Aide; Mrs. Lilliam Kime, Mrs. Will Brown, and Mrs. Kate Taylor, as church hostesses; and Mrs. Ruby Rowland and Miss Margaret Evans, as church secretaries.

The witness and work of the church was also strengthened by a host of faithful officers and dedicated members. Among those whose influence was felt throughout the total church were Mrs. Virginia Baucom who served the Women of the Church at the local level and in Presbyterial and Synodical responsibilities and Miss Lucy Steel. Miss Steel was the brilliant and effective Bible teacher at Peace College who used her energy and abilities generously to bolster the educational program of the church at every level.

The Session voted on February 6, 1956, to extend appreciation to William P. McPherson for his long service as Superintendent of the

Church School and commended him for his work. Dr. James R. Wright followed him in that capacity.

Some significant happenings during the Sprunt years concerned the church's relationship with Peace College. In 1951, Peace had a financial problem. The Session voted to have a Peace College Day and raised $1,000. In 1954, there was a church-wide campaign for Peace College, and of the $45,739 raised by the eight Presbyterian churches in Raleigh, First Presbyterian Church gave $19,156. Shortly thereafter, the Synod of North Carolina recommended combining Peace College, Flora McDonald College, and Presbyterian Junior College and it established a consolidated board of trustees.

The Congregation of this church in a meeting January 29, 1956, voted to recommend that Raleigh be the site of such a consolidated Presbyterian college, assuring the Board of Trustees of its support of the local committee working to that end. The consolidated board disapproved this recommendation.

In April 1957 Mr. William McPherson reported that Granville Presbytery had debated the Peace College issue and, after two tie votes, refused to accept First Presbyterian Church's position to continue Peace College in Raleigh. Dr. Sprunt vigorously supported this proposal to keep Peace College in Raleigh. (See section relating to Peace College.)

A number of other events contributed to the work and witness of the church during these years. Evangelistic services were held March 20-25, 1955, with Dr. John Bright, Union Theological Seminary, as the principal speaker. A visitation program was sponsored a week prior to the services, and fifteen cottage prayer meetings were held involving 150 individuals.

In June 1956 the Session approved the televising by WUNC TV of the Sunday eleven o'clock services for the month of June, at no expense to the church. This was the first TV coverage of the services of First Presbyterian Church.

In July 1956 the Session offered to Edenton Street Methodist Church the use of the sanctuary for funerals, weddings, and joint Sunday evening services until its sanctuary, which had been damaged by fire, could be repaired.

Dr. Sprunt and Miss Melvina Hobson were married in Anderson, South Carolina, in October 1955. Following their return to Raleigh, a reception was held for them. They continued in dedicated service to this church until 1957, when Dr. Sprunt accepted a call to be minister of historic Bethel Presbyterian Church in Staunton,

Virginia, from whence came this church's first minister, Dr. William McPheeters. The last session meeting Dr. Sprunt attended at First Presbyterian Church was June 7, 1957.

After moving to Staunton, Dr. and Mrs. Sprunt had two children, Ruth and James, Jr. He retired from Bethel Presbyterian Church and continued to live in Staunton until his death in December 1981, thus ending fifty-six years of dedicated service as a Presbyterian minister.

CHAPTER 7

Dr. Albert G. Edwards Years — Part I

Beginning in January 1958, and continuing for twenty-eight years, the congregation of First Presbyterian Church and the City of Raleigh was to feel the force of the dedicated and dynamic Scotsman, Albert G. Edwards.

Born in Canada on December 3, 1916, Albert George Edwards is the son of William Foddie and Isabella Donald Edwards. His mother died in childbirth and young Albert was taken to Inverbervie, Scotland to live with his grandparents. The simple lifestyle and deprivation of the lad growing up in Scotland were to affect all the years of his ministry. When young Edwards was nineteen his father who was then living in Atlanta, Georgia, sent for him to come to the United States. As he left Scotland his grandfather's parting words were, "Laddie, you are going to be a minister."

Rev. Albert George Edwards
1958-1986

Having completed high school at the Mackie Academy in Stonehaven, Scotland, Edwards enrolled at Georgia Institute of Technology in Atlanta. He received the B.S. degree from Presbyterian College in Clinton, South Carolina and went from there to Union Theological Seminary to earn the Bachelor of Divinity degree in 1943. He was later to receive a Doctor of Divinity from Davis-Elkins College and honorary degrees from Presbyterian College and Campbell University.

Albert Edwards was ordained in West Hanover Presbytery in 1943 and began his first pastorate that year in Orange, Virginia. While he was in Orange, there was time out for one year of military service in the United States Army Signal Corps. In 1947 he was called to the First Presbyterian Church of Harrisonburg, Virginia and served there for ten years.

While in Harrisonburg, Edwards was married to Margaret Early of Bealton, Virginia. She was a beautiful and dignified young librarian whom he met at a boarding house where they both had meals. Margaret became the steadying and orderly force behind her energetic and busy husband. They have two children, Susan Edwards Waddell and Barbara Edwards Hayes. The third, a son, William Cameron Edwards, was killed in a tragic automobile accident in 1978 when he was 24 years old.

Albert Edwards arrived in Raleigh in January 1958 and brought the beginning of a new era in the ministry of this downtown Church. The City was just beginning its period of rapid growth and with that, the First Presbyterian Church, under the leadership of the young and able Scotsman, was to become an even more vibrant force in the community. The Church was to grow from 1,012 members to approximately 2,100 and the annual income was to grow from $125,721 to over a million dollars during the ensuing twenty-eight years.

Dr. Edwards first Session meeting was held at 10:40 a.m., January 12, 1958. After welcoming Dr. Edwards, the Session commended Elder Brooks Peters for his service as Moderator of the Session since Dr. Sprunt's resignation.

A welcoming reception for Dr. and Mrs. Edwards was held January 31, 1958. This was planned jointly by the Pulpit Nominating Committee and the Women of the Church.

The ability of the new minister to attract and energize was not only attested in Church statistics but his amazing ability to motivate resulted in the expansion and development of new and lasting church programs. Most notable among these was the birth of the popular Wednesday noon service held in the sanctuary. Dr. Edwards was constantly seeking ways to involve the downtown working population in worship and fellowship. Lunch, for a nominal fee, was made available in Fellowship Hall before and after a twenty minute service led by the minister. There was always hymn singing and, most every Wednesday, special music. The church hostess along with volunteers prepared and served the weekly luncheon. For those who worked in downtown offices and for others this became a remarkably popular part of the church program.

The weekly gathering of the Early Birds got its start just before the Lenten Season in 1958. This "flock," for men only, first met at the S&W Cafeteria on Fayetteville Street. When the cafeteria closed, they moved to Finch's Restaurant until it became apparent that they needed a more suitable meeting room. It was decided to meet in old Memorial Hall with Fred Turner, Jim Nourse and Bill McCachren preparing a bountiful breakfast that preceded the service which was led by Dr. Edwards. Through the years this group has spawned an interdenominational camaraderie among those who came for worship and fellowship before going to work. It has also served as a spiritual oasis for legislators, judges, salesmen and others.

A downtown congregation sees needs that are not prevalent in neighborhood churches. With Dr. Edwards' penchant for social concerns, a source of help for those in need was expanded and reached an all-time high for services. The Friendship Fund and the Clothes Closet grew as sources of assistance that ministered to families and individuals experiencing difficulties. As the need grew so did the contributions. Thousands of dollars were disbursed each year to low income people for utility bills, food, rent, medicine, and a variety of other needs. Dr. Edwards personally administered this outreach until it became too time consuming and eventually it was turned over to a staff member.

Unpublicized and unique was the charitable bicycle fund. As a young boy in Scotland, Albert Edwards wanted more than anything to have a bicycle. The circumstances of the times and of his family made this impossible. He never forgot this yearning and how important it was to a youngster to own a bicycle. Through one of his sermons this became known to the members of the congregation and other friends. No formal solicitation was ever instigated but each December the bicycle fund grew larger and some years as many as twenty-five young boys' and girls' hearts were gladdened at Christmas time by the gift of a bicycle which their families could never have bought.

Dr. Edwards' sermons were the magnet. With standing room only in a filled sanctuary for the Sunday eleven o'clock worship service, it became necessary to seat worshippers in the chapel and Vanguard Room to accommodate the overflow. Speakers were put in each of these areas. Later, closed-circuit television was added to these rooms. This saw the beginning of an additional service at 8:45 on Sunday morning. This was done for a trial period of twelve Sundays. It was so successful that it has been continued to this day.

It became a tradition for Thanksgiving and Christmas Day services to be held at ten o'clock in the morning. A covered-dish supper was held for the congregation each Maundy Thursday evening

with a Communion service and appropriate remarks following the supper.

It was during the turmoil of the 1960s that a record for the world's shortest Sunday service was probably broken. This was the time when the City and the entire Nation was torn apart and struggling with the question of integration. While this topic was being discussed and argued in every corner of our country, Raleigh officials were wrestling with the question of allowing blacks in local restaurants, theaters, and other public areas. There was much unrest and there seemed no way to amiably solve the problems. Dr. Edwards addressed the situation in a Sunday morning service in May 1963, pointing out that it was a decision not only for elected officials but something every citizen in the community had to face. He challenged the congregation that morning to take a stand and speak, write, or in some manner be in touch with those who were publicly trying to solve the problems. The following Sunday he asked from the pulpit for a show of hands of those who had responded to his challenge. The complacency and lack of response of the congregation to his challenge so disturbed the Scotsman that he pronounced the benediction and left the sanctuary.

The Session met with Dr. Edwards several days later to give him an opportunity to share his views and purposes in bringing the eleven o'clock service to close without a sermon. After a lengthy discussion the Session gave Dr. Edwards a rising vote of confidence. The next Sunday morning the congregation stood as Dr. Edwards entered the chancel.

At the next Session meeting it was voted to serve any Negroes who wished to attend the Wednesday luncheons before or after the 12:35 service.

In the fall of 1974 after a successful radio ministry established in 1961, WRAL-TV began televising the eleven o'clock service for a two-year period at a cost of $32,000 a year. A special fund raising project (over and beyond the regular church budget) financed the first year. The reception was so successful that the coverage has continued to this day. Nielsen surveys estimate that the broadcast drew from 50,000 to 80,000 viewers on Sunday mornings. This television outreach made many friends throughout a hundred mile radius and at times even further. Much of the success was due to Dr. Edwards' thought-provoking sermons and his unique style. Acceptance by the TV audience was indicated by the gifts from viewers which paid the cost of the broadcast after the first year.

As the church membership and activities grew, the need for additional space for classrooms, staff and equipment increased.

Negotiations began in 1966 for the purchase of the North Carolina Association of Educators' property which adjoined the church property. The purchase was completed in 1978 and was occupied debt-free in May of 1980 and named Cairn Hall. The total purchase price and necessary repairs amounted to $408,000. A Cairn monument was erected in front of the building with stones selected and brought to the location by members and their families. The stones came from the Raleigh area, from Dr. Edwards' hometown in Scotland, the Holy Land, Egypt, areas of Africa and elsewhere. This monument stands as a remembrance of the Scottish minister and the stones stand as a symbol of the strength and unity of the congregation.

The plaque on the Cairn reads: "This Cairn was built to the Glory of God and in appreciation of all members and friends of First Presbyterian Church of Raleigh who contributed to the debt-free purchase of this property."

A Cairn in Scotland is a heap of stones used to memorialize an individual or an event. As far as we know, this is one of the only three Cairns in North Carolina.

No age group was neglected in Christian development. The Children's church service was renewed in the fall of 1982 under the leadership of Robert Shipley. The services were held in the chapel for those not old enough to attend the regular Sanctuary services.

It is significant to note that more of our young members went into full-time Christian service during this period of the church's history than at any similar time. There have been at least fifteen since 1969. We believe that this, in large measure, was a direct result of Dr. Edwards' inspiring ministry. For a number of years the church contributed $100 or $150 a month to each of its seminary students while they were in school. In 1984, Dr. Edwards suggested that upon graduation from a seminary each would be given a robe as a gift from the congregation and in honor of their successful seminary efforts.

Historically women's organizations have flourished at First Presbyterian. In 1984 a group known as The Squires was organized for retired men. They became a vibrant men's group for Bible study and fellowship. The meetings are held in the home of a different member each month. The meetings begin with refreshments and fellowship. Dr. Edwards led in Bible study and discussion. David Worth was the planner and organizer of this organization.

Dr. Edwards, the man and his sermons, left an indelible mark on all who listened to him. As he proclaimed the Gospel his messages had the trademark of being relevant to the times. Many of them

began with a reference to a headline from the morning newspaper and more often than not the morning sermon was prepared in the wee hours of Saturday night before the Sunday services. His was the masterful ability to relate timely topics to biblical texts. Since his eyes seldom left the congregation as he spoke, it was often wondered if he used notes for these well-organized sermons that were delivered with the charm of his Scottish burr. If snow was predicted, Dr. Edwards would go to the church on Saturday and sleep there so he could hold the service Sunday morning.

"Al" is renowned for his sense of humor and for improvising midway through a hymn if the congregation was responding with less gusto than he expected. All this would happen without losing the dignity of the service. Unforgettable, too, is his habit of tailoring his remarks at baptisms, funerals and weddings to relate in a special and personal way to the families participating. His prayers at these events as well as on Sunday mornings also reflect this talent of personal meaning to participants and congregations.

"Al" had a remarkably hospitable ministry and was of much help to those who needed counseling. When he looked at you, you had the feeling that your problem was the only thing on his mind. There never seemed to be a feeling of rush. Most Elders would agree with this as at times Session meetings would last to 11:00 p.m. or later.

Dr. Edwards, the beloved dynamo, seemed never to run out of steam. He belonged not only to his congregation but to the entire community as well. "Dr. Al," or just "Al," as he was affectionately called by so many, was endlessly sought after as a public speaker. He probably addressed more high school and college graduates and spoke to more civic clubs and business groups than any man in North Carolina during his time. For many years he was Chaplain for the North Carolina House of Representatives, served on the Peace College Board of Trustees, and was a commission member of the Raleigh Housing Authority and Re-Development Commission. He manifested a real interest in city and state affairs but his service to God and the church took precedence over other matters. It was his ability to combine the ecclesiastical and the secular that gave his ministry such credibility.

At the insistence of the congregation, Dr. Edwards postponed his retirement several times. Later it was with understanding but with great reluctance that his resignation for retirement was accepted. The Edwards years lasted from 1958 to 1986. During this time Raleigh's population grew from 93,000 to 219,000. Traditionally a city's rapid growth sends the population scattering to outlying

areas. More often than not this growth causes the older downtown churches to lose momentum as well as membership. This was not so with First Presbyterian, for during these twenty-eight years under the leadership of Albert G. Edwards the church more than doubled its membership living up to and reemphasizing its claim of, "Serving Christ from the Heart of Downtown Raleigh since 1816."

Dr. Edwards pastoral relationship with First Presbyterian Church was dissolved at his request June 30, 1986. His last session meeting was June 29, 1986. Dr. Edwards was given an automobile and a cash gift. A substantial fund was established to form a minister's supplemental retirement fund from which Dr. and Mrs. Edwards will receive the interest as long as needed. This fund will also be available for future ministers who serve First Presbyterian Church.

Dr. Albert G. Edwards Years — Part II

During the Albert Edwards years many things took place that will be presented in this section generally as they happened. this will involve four associate ministers, personnel changes, donations to worthy causes, gifts received by the Church, periods of religious emphasis and great events in the life of the Church. In all of this Dr. Edwards was vitally involved. It was a time of great activity and witnessing for Christ.

In November, 1958, the Session approved the calling of an associate minister to assist in hospital visits, membership visitation and working with those desiring to join the Church.

Dr. H. Howard Thompson, a native of Mississippi was called May 3, 1959. He was ordained as a minister in 1915 and served churches in Mississippi, Louisiana and Tennessee.

Dr. Thompson was Evangelism Secretary for the Synod of North Carolina and for the General Assembly of the Presbyterian Church. His deep concern was that individuals be confronted personally with the call of Christ. It was only natural that he proposed a visitation program involving the entire congregation in visiting newcomers to Raleigh. The Men of the Church served as sponsors.

Dr. Thompson's stay was rather short as he resigned effective March 15, 1962. His resignation was accepted with deepest regret and with much appreciation for his service.

Mrs. Ralph D. Clement, an active member of the church, became Director of Christian Education in 1956 and served effectively until January 31, 1961. It was during this time the junior and in-

termediate young people, who were attending Vacation Bible School or Youth Conferences, would often go to David Worth's farm, off Creedmoor Road, for Bible study and at times would swim in the ponds and enjoy horseback riding.

In April, 1958, the church entered upon a drive to raise $8,500 with $7,500 to go to Campus Christian Education and $1,000 to go to Queens College. In December of that same year a pledge was signed to raise $18,000 for the Orange Presbytery Camp Fund.

The church indicated to the World Mission Board of the Presbyterian Church that it requested $2,100 of our contribution to the Mission Fund be sent annually to the Reverend and Mrs. Ed Currie who had retired from the mission field. They had entered the Mission field directly from First Presbyterian Church serving initially in China and then Taiwan (Formosa).

Mrs. C. D. McLeod retired as church organist April 2, 1959, and Mr. Norman Acker became organist and served in a marvelous way for the remainder of Dr. Edwards' ministry and beyond.

Dr. James Wright, an Elder and a loyal member of the Vanguard Class, was selected by Granville Presbytery to be a commissioner to the General Assembly of the Presbyterian Church at its 1960 meeting.

In September, 1960, Mr. Warren Booker provided funds to develop a ladies lounge and powder room adjacent to the Ladies Parlor. This was done in memory of Mrs. Booker to honor her dedicated service to the Church. Kay Browne (Mrs. Micou) was chairman of the committee for the Booker memorial.

In July, 1960, Mr. George Baucom indicated his desire to give a memorial in First Church to honor the memory of his wife Virginia Pugh Baucom. After considering three suggestions he provided funds to completely redecorate the Ladies Parlor. This was done under the careful supervision of Lillian Kime (Mrs. Paul H.), Mary Culbreth (Mrs. Homer C.), Mamie Wyatt (Mrs. Robert). The room was made a thing of beauty in their desire to create a place representative of Mrs. Wyatt's words "Where Christian people may gather in Christian fellowship and love." An oil painting of Mrs. Baucom was hung in the room.

In May of 1959, the Session authorized Dr. Edwards to invite the Synod of North Carolina to meet in First Presbyterian Church in 1961 for its Centennial meeting. The Synod had met in First Church in 1861 which was the first meeting of the Synod following the establishment of the Southern Presbyterian Church after the outbreak of the Civil War.

The Synod accepted the invitation and held its meeting in First Church June 13-15, 1961.

The Synod was welcomed to the City of Raleigh by Mayor W. G. Enloe, an Elder in First Church, and was welcomed to the church by Elder William P. McPherson, Chairman of the church's arrangements committee for the Synod meeting.

An impressive Communion Service was held in the sanctuary the first evening of the meeting. The minutes of the Synod meeting detailed the silver pitcher, the silver goblets and the silver plates used in the service and gave the names of the donors of these objects.

The Resolution Committee of the Synod congratulated the church "On the sacred beauty of the sanctuary and the other rooms of the building freely and gladly placed at the disposal of the Synod." The resolution continued "The inspiring loveliness of the sanctuary is a joy for all to see."

It is interesting and significant to note that a harmonious meeting was held in First Church at a time when First Presbyterian Church was in conflict with the Synod over the continuance of Peace College in Raleigh.

In September, 1961, Mrs. Fannie Fort McElwee's estate provided the church with $6,000. Of this, $5,000 was to go toward remodeling the sanctuary. The other $1,000 was to establish a Catechism Fund with the income from the fund to provide $2.00 to each child who recited the Children's Catechism and $5.00 to each child who recited the Shorter Catechism.

The Reverend Adlai Boyd became Minister of Christian Education in July 1961. While his work with the Christian Education Program and the youth of the church was effective, much to our regret he resigned effective September 8, 1964.

A period of spiritual enrichment was held September 25-29, 1961, involving three of our former pastors. Dr. M. O. Sommers preached the Sunday services. Dr. P. D. Miller preached Monday and Tuesday at 12:30 and in the evening. Dr. James Sprunt preached at 12:30 and in the evening on Wednesday and Thursday. It was a great experience to have these three former ministers back in First Church. After the Sunday evening service all church officers and their wives were invited to Mr. and Mrs. David Worth's to visit with the ministers.

The Session arranged a ceremony June 10, 1962, to mark the transfer of control of Peace College from the present Board to the in-

coming Board of Managers. The church's long-time relationship with Peace College is discussed in a chapter under that name.

The Session in April, 1962, expressed its appreciation to Mr. Grover Herman for his generous challenge gift of $300,000 to Peace College. This gift inspired the great progress which was to follow. Ultimately Mr. and Mrs. Herman gave Peace College over a million dollars. William Ross, a faithful Elder in First Church, was responsible for introducing Mr. Herman to the challenge of Peace College.

The Session meeting of June 10, 1962, "Adjourned with a rising vote of thanks to William P. McPherson for his special work on behalf of Peace College." Mr. McPherson had served on the Board of Trustees since 1947 and was Chairman during the 1950s and early 1960s which were some of the most trying years of the College. Elder Micou Browne served on the Board during part of this tumultuous time and was also Board Chairman at one time.

In March, 1963, the church made a commitment of $30,000 to be paid over a three-year period to the Presbyterian Development Fund. Elder Dr. George Cooper, Sr. played a significant role in this fund raising.

In September, 1963, William J. Brown, a loyal and faithful Elder, indicated that the North Carolina Department of Archives and History would microfilm the church records at no cost. This was completed up to 1984.

Dr. William McCorkle was called by the congregation December 27, 1964, as Associate Minister. Dr. McCorkle was a native of Rock Hill, S.C. He was educated at the Citadel and earned advanced theological degrees from Union Theological Seminary and at Princeton Seminary.

Before coming to Raleigh he had served in Tennessee and Missouri and as Moderator of the Synod of Appalachia in 1961 and Moderator of the General Assembly in 1963. His trip to Brazil in 1963 was the first overseas visit of a PCUS Moderator while in office.

Dr. McCorkle served as a navy chaplain in World War II and was said to have been the navy's most decorated chaplain. He earned four Combat Stars, the Silver Star for Gallantry, the Asiatic Ribbon, Citations and Purple Heart for being wounded in action, all while serving with the Marines in the South Pacific.

He will always be remembered for his radiant smile and expression of happiness. While he preached occasionally, most of his time was spent in visiting the sick, members of the congregation and newcomers to Raleigh. He often had an Elder with him as he visited.

It was a memorable experience to visit with him, as he was always out and about "persecuting the saints." This was perhaps his most famous quotation. His contagious smile would open many doors. It was always a religious test of your dedication to ride with him in his Volkswagen.

He was given a leave of absence to attend a chaplain's retreat in Germany in 1966.

Dr. McCorkle indicated he desired to terminate his connection with First Church, December 7, 1971, even though the congregation voted to request that he stay. It is interesting and significant that when the congregation voted in May 1971 to extend his call for a year the vote was unanimous by a standing vote, thus indicating the love and high regard all had for Dr. McCorkle.

After leaving the church he served as interim minister at a number of locations throughout the South. God in his wise providence promoted him to his eternal reward July 1, 1981. "Well done thou good and faithful servant," would be an appropriate epitaph.

Dr. Edwards called the Session's attention to the fact that for the year 1964 our benevolent and current expense giving was 29th in the General Assembly for churches with 1,000 to 1,499 members.

The church celebrated June 27, 1965, as "Dr. and Mrs. William C. Pressly Day." A biographical sketch of these remarkable people is in the chapter on Individuals.

On March 24, 1966, the church expressed its intent to raise $30,000 for the Union Theological Seminary Advancement Program. On December 31, 1967, the church pledged $35,000 for Peace College payable at the rate of $7,000 a year with any surplus for the year 1967 to go toward the pledge.

First Presbyterian Church celebrated its 150th anniversary on January 21, 1966 with a special program in the North Carolina State Capitol Building where the church had been organized on January 21, 1816, under the leadership of Dr. William McPheeters.

As part of the celebration, the cornerstone of the church was removed and the contents of the copper box displayed. Just prior to the opening of the cornerstone box Dr. Edwards delivered a stirring sermon on the subject "the Cornerstone that Isn't the Corner."

The cornerstone box was opened to determine if it contained anything that would be of significant value in the history of the church. While the contents were interesting there was very little

of historic value found. The contents were returned to the box. Current items concerning all organizations of the Church, Peace College and the City of Raleigh were placed in a second copper box and both boxes were placed behind the cornerstone by Elder Lindsey Hopkins. The cornerstone was then resealed.

The celebration in the Capitol was held at 8:00 p.m. and William P. McPherson as Chairman of the Sesqui-Centennial Committee presided. He presented comments on a few highlights of past years. Representatives from Earnest Myatt Presbyterian Church, organized 1915, Westminster Presbyterian (formerly North Vanguard), organized 1923, Milner Memorial Presbyterian (formerly First Vanguard), organized 1923, West Raleigh Presbyterian, organized in 1927, and White Memorial Presbyterian, organized 1946, were all recognized. All five churches were colonized by First Presbyterian.

Dr. McCorkle in a unison reading and Dr. Edwards led in a unison prayer. Dr. McCorkle then introduced the speaker of the evening, the Honorable Samuel J. Patterson, L.L.D. Moderator of the General Assembly, whose message was entitled "The Witness of the Church." This was a memorable event in the life of the church.

Dr. Louis Evans conducted a series of services in the Church February 6-10, 1966. Dr. Evans, at that time was considered one of the most outstanding ministers in America. He was minister of the Hollywood Presbyterian Church, Hollywood, California.

In April, 1966, First Presbyterian Church began conducting the Worship Services at Woman's Prison on the first Sunday in each month. One or two elders were responsible for the service. The first elder to serve was Sam Roane. Mr. Roane continued to go to the Woman's Prison each Sunday to teach a Sunday School class even though he later moved to Myrtle Beach, S.C. First Sunday conducting of worship at the Woman's Prison continued until 1987 when a full-time prison chaplain took control of their worship service.

Calvin Parks was approved as Director of Christian Education in June 1966 and began work in July. He had formerly served in this same capacity with the Presbyterian Church in Fredericksburg, Virginia. As Director of Christian Education he worked with about 100 teachers, advisors and the strengthening of the Church Committee in developing the Christian Education Program of the church. He remained in this position for 19 years and made many contributions to the program. "Cal" retired September, 1985. He continues to live in Raleigh and he and his wife Helen remain as staunch and loyal members of First Church.

It was during this time that the strengthening of the Church Committee, working with Mr. Parks, developed a statement of the purpose of Christian Education. The statement was approved by the Session. The significant statement records: "The purpose of Christian Education of First Presbyterian Church is to teach the word of God; to bring people into a meaningful relationship with God as revealed in Jesus Christ; to help people to grow in that relationship through corporate study, worship, and fellowship; to encourage people to live Spirit-filled lives in tune with His teachings; and to spread His word to those who do not know Him."

Dr. Edwards was honored by the Women of the Church in 1968 by making him an Honorary Life Member. The citation was filled with Dr. Edwards' characteristics and concluded with the following statement: "Recall that Paul wrote to Timothy," "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," "This, our gentleman of quality, Dr. Edwards, does in an extraordinary way." Surely all who know "Al" would say "Amen, Amen."

In April, 1968, the congregation approved the purchase of the Layfield property at 116 Salisbury Street for $100,000. David Worth, Sr. was chairman of the committee to negotiate the purchase of the property which was formerly owned by Pine State Creamery. Jack Still, an elder and a member of the committee, was a dedicated and valuable worker in converting the property to church use primarily as Sunday School classrooms. Memorial Hall was the name given to it (it was subsequently demolished and replaced with a new facility, also called Memorial Hall).

In 1969, the congregation approved the purchase of the Dunn property at 108 W. Hargett Street for $60,000 and the Harding property at 112-114 W. Hargett Street for $125,000. The Dunn and Harding properties were converted to a parking lot in May 1978.

The First Presbyterian Church was designated as a National Historic Site July 20, 1969. Few sites in Raleigh have had continuous use by the same organization as long as First Presbyterian. In the year 1818, First Presbyterian Church was the first brick church in Raleigh and one of four brick buildings in the city at that time.

Dr. Louis Evans conducted another series of services which started Sunday, April 4, 1971, and continued through Friday, April 9th. Each weekday following a 7:00 a.m. breakfast at the church he conducted a period of Bible study and each evening he preached at 8:00. The church was richly blessed to have this dedicated man of God for a second time.

In December, 1971, Mrs. Kate C. Taylor was honored by a plaque placed in the Fellowship Hall commemorating her 18 years of service as church hostess.

The Reverend John Barron Boyd was called as Associate Minister by the congregation in September 1972. He attended his first Session meeting October 2, 1979, and was installed Sunday, November 25, 1972. John was a native of Columbia, S.C. He entered the ministry after several years of business activity and received his ministerial training at Union Theological Seminary. His lovely wife Frances is still a member of First Church and a valued choir member. Her father was a Presbyterian minister whose exemplary life motivated John to enter this ministry.

After serving as pastor at a number of locations, John came to First Presbyterian from Westminster Presbyterian Church, Columbia, S.C. As with other associate ministers, Mr. Boyd's primary work was visiting the sick, working with prospective members and newcomers to Raleigh. He was sincere in his work and had a high regard for the members of the congregation. Due to health problems he resigned effective May 17, 1981.

John went to his eternal reward on August 23, 1986.

In March, 1973, the church pledged $15,000 to the Davidson-Queens College Campaign Fund. In January, 1976, the church established a goal of $30,000 to the Medical Benevolent Foundation Program. This resulted in a gift of x-ray equipment to the Medical Missionary Field. Elder Dr. George Cooper, Jr. provided significant leadership.

In January, 1975, the Session invited the Board of Deacons to send a representative to each stated meeting of the Session so that there might be closer liaison between the two groups. The Board accepted this invitation and this liaison continues to the present time.

Approval was granted for the Egyptian Coptic Church to use the chapel on the fourth Saturday in each month for a 9:00 a.m. service. This was done in January, 1975, and continued for a number of years.

In April, 1975, the Session authorized a plaque to be placed in the Library to honor Mrs. N. G. Fonville for her many years of dedicated service to the church library. (See chapter on Church Library for further information about this facility.)

It was announced in September, 1975, that Mrs. James A. Powell of Wyoming, Pennsylvania, had given the church $10,000 towards the cost of the new Fellowship Hall making her total gift $35,000.

In August, 1975, the Session concurred with the Koinonia Class in recommending to the City Council that its meetings be opened with prayer. The City Council now follows this procedure.

On July 4, 1976, the bicentennial anniversary of the United States of America, a four-foot long, eight-inch diameter, stainless steel capsule prepared by Mr. L. W. Bowden was filled with protective gas, sealed and was buried on the Salisbury Street side of the church. The capsule is to be opened July 4, 2076. It contained memorabilia from each Sunday School class and each organization of the church plus material concerning Peace College and the City of Raleigh. The capsule was buried under the guidance of Governor James Holshouser with Ruling Elder George M. Cooper, Jr., representing the church. The idea for this capsule was suggested by Mr. Bowden, a member of the church who operated a metal shop.

In 1977, the strengthening of the Church Committee recommended that a mini-bus be purchased for the use of the membership of the church. The bus was purchased in August of that year with money raised specifically for this purpose. In the first year the bus traveled 9,700 miles. A second bus was purchased in 1982 and a third later. The buses have been a great help to the youth programs and are often used by senior members and others in the church. Once a week, church member volunteer drivers provide transportation for grocery shopping to residents of Capital Towers.

In November, 1977, the Session voted to give $12,000 a year for four years to pay the salary of the Project Director of the Mbuji-Mayi Health and Nutrition Center in Zaire, Africa. This was a significant gift in support of our Presbyterian Missionary efforts.

In November, 1977, Dr. and Mrs. Wilkes O. Hiatt donated $23,152 to establish a Scholarship Fund for the youth of First Presbyterian Church. This, together with funds contributed by Mr. Jack Levine, in honor of Margaret Bergin Levine, the Bill Edwards Fund and other scholarship funds makes it possible for 10 to 15, and at times more, scholarships to be made available to young people of the church who are going to college. For the school year 1990-91, 30 students will receive scholarships from these funds.

First Presbytery was pleased to have the Scottish minister, Dr. George Dockerty, to conduct a series of services during the week of March 25, 1979. It was a great experience for the congregation.

In October, 1980, the Session voted to contribute $10,000 a year for four years to the Peace College Fund Drive. This was increased by $10,000 in 1982 making the total pledge $50,000.

In January 18-20, 1980, the Church celebrated a "Festival of Faith" with the Reverend Tommy Tyson of Chapel Hill and Dr. Jim H. Brown, a retired Presbyterian Minister, conducting the services. The services were well attended.

In November, 1980, the Youth Minister's office was dedicated as the Edward Murray Memorial Office. Ed Murray's interest in, encouragement of and involvement with the youth of the church endeared him to all who knew him. He was a remarkable man whose life blessed the church, his family and his many friends.

The Reverend Glenn Miller was called by the congregation June 6, 1980, as Youth and Young Adult Minister. He worked diligently in his assigned area of activity. He helped to organize and gave active support to a Church School Class for Young Adults. He developed a number of programs for the youth of the church and accompanied them on a number of trips. Many Saturdays he would accompany young people on retreats, or a workday at White Gate Farm. At times he and a number of young men would camp at the farm for several days as they did repair work on a building. He terminated his duties as associate minister, October 1, 1985, and resigned effective March 1, 1986.

Dr. Edwards announced in March, 1981, that he would like to own his home and that construction was underway. In May, 1981, it was decided to sell the Manse on Caswell Street and that the proceeds be invested with the interest from the fund to be used towards the minister's housing allowance as determined by the Session. Mrs. Fred Harding approved selling the property, Mr. Harding having given the lot to the church for a manse some forty years earlier.

In September, 1981, Mrs. James H. Anderson made a gift of 90.5 acres of land known as White Gate Farm to the church as a site for a Presbyterian home for the elderly and other religious purposes. The property was valued at $750,000. The church accepted the gift with gratitude.

The congregation voted in November, 1983, to transfer a significant portion of the acreage to the Synod of North Carolina for the construction of a Presbyterian home for the elderly.

A land use study of White Gate Farm indicated that the area would not be suitable as a location for a retirement facility. For this reason, the Synod of North Carolina returned the acreage to First Presbyterian Church and the church returned the land to Mrs. Anderson. It was a great disappointment to all concerned that Mrs.

Anderson's generous gift could not be developed as originally conceived.

Mrs. Martha McCorkle began to assist Dr. Edwards in July, 1982, as a Pastor's Aide in visiting the homebound members of the church and those in hospitals and nursing homes. At times she has spent most of the night with terminally ill patients. She has often taken homebound members to the doctor's office, waited for them and then taken them home. Members have been heard to say that they would not be alive if it were not for Martha McCorkle. Her ministry is beyond description. Her love and concern for those in need has been a great blessing. Her faithful contribution of service matches that of her deceased husband, Dr. William McCorkle, whose church role was noted earlier.

The Reverend Richard Brand was called by the congregation October 7, 1982, and began work as associate minister the last of November. He was installed March 13, 1983.

"Rick," as he was called, has a keen sense of humor. His sermons are deeply spiritual. Most of his time was spent in visiting the sick, the homebound and prospective members. He taught a Sunday School class of young adults for several years. The class is now named the Rick Brand Class. He was very active in the Raleigh Presbyterian Urban Council and in 1985 served as President of the organization.

After Dr. Roland Showalter and Dr. John Haley had served as interims for six months each, following Dr. Edwards' retirement, Mr. Brand had most of the Pastoral duties of the church as his responsibility. This he did most ably for a period of nearly a year. It was with regret that he resigned effective July 31, 1988, to accept a call from the Bethel Presbyterian Church of Bethel Park, Pennsylvania.

In May 16-18, 1982, Dr. Robert Boyd, a former Professor of Bible at the Presbyterian School of Christian Education, Richmond, Virginia and Dr. Ben Haden, Pastor of the First Presbyterian Church, Chattanooga, Tennessee who is a weekly speaker on the TV-radio broadcast "Changed Lives," held services to capacity crowds. Dr. Boyd taught a class each morning on "Jesus in John's Gospel" and Dr. Haden preached each evening. Both of these dedicated men brought meaningful messages.

Mr. Raymond F. Kreiner retired as choir director May 30, 1982, after 25 years of service. A reception was held at the conclusion of the 11:00 service. Mr. and Mrs. Kreiner were given a silver tray and a check for $2,500. At his first choir rehearsal in 1957 there were

15 choir members present; at the time of his retirement there were over 70 on the choir roll.

In September, 1982, it was decided to purchase the Cox property on Salisbury Street adjacent to Memorial Hall. This site, together with the Memorial Hall site, provided the new land sufficient for Memorial Hall.

In 1983 Miss Mary Elizabeth Fuller, affectionately known as "Betty," became the choir director. She had formerly been music director of Sanderson High School. She, with the willing cooperation of the choir, lifted the music of the church to inspiring heights of beauty. She was a full-time employee of the church which was a first for choir director. She led the music at both services, the Wednesday noonday service at which she arranged special music. She arranged for the music at church funerals. She was also leader of hand bell choir and gave supervision to the youth choirs. On special occasions she would arrange for an orchestra to join with the choir. She resigned her position effective July 2, 1989, much to the regret of the congregation. A reception was held for her following both services on July 2, 1989.

In April, 1984, the church raised $14,000 to aid those who had received damage from the recent tornado in south central North Carolina. Mr. Courtney Mauzy indicated that his firm would provide labor to construct five homes and would contribute $30,000 of the cost. The church agreed to supplement this by providing $20,000. The homes were constructed in Red Springs, North Carolina, a Presbyterian community which had been heavily damaged.

In 1984, the chapel was named for Robert and Mamie Wyatt in loving memory of these long-time faithful members. A biographical sketch of Mr. and Mrs. Wyatt is in the chapter on Individuals. Funds for some renovation costs came from the Wyatt Memorial Fund.

In April, 1985, the church purchased for $65,000 the lease of a piece of property adjacent to some church property on the corner of Dawson and Hargett Streets. The leased property was a part of the land given to the church by Mrs. Frances Devereaux. The entire lot was paved and turned into a parking area. The income from the lot will be used to help pay for the new Memorial Hall.

The movement for a new Fellowship Memorial Hall dates back to 1973, possibly earlier. The plans for the New Fellowship Hall at the site of the Old Memorial Hall and the Cox property were approved in June 1985 with Haskins & Rice as the Architects. The estimated cost was $1,235,000 and the actual cost, including fur-

nishings and kitchen equipment was $1,286,293.60. Of this $650,000 had to be borrowed.

In September, 1985, plans were approved to proceed with the necessary remodeling of the second floor of Cairn Hall to provide classrooms made necessary by the removal of the Old Memorial Hall. The cost to accomplish this was $65,823.90.

In March, 1985, the church entered upon a three-year campaign to raise $850,000 with $400,000 to White Gate Farm Retirement Home Project, $200,000 to Presbytery causes and $250,000 towards the cost of the new Fellowship Hall. The program was called "Three Giant Steps for Christ." The Retirement Home portion is to be used to provide the entrance fee for 20 individuals unable to pay.

Having received the approval of the congregation in July, 1985, the Session, in conformity with the changes brought about by Reunion of the Northern and Southern Presbyterian Churches, voted for its regular stated monthly meeting to be the organizational meeting of the Board of Trustees of First Presbyterian Church, Inc. The by-laws as prepared by Elder David Permar were adopted. The first officers of the Board of Trustees of First Presbyterian Church were:

David Worth, President
Micou Browne, Vice President
Gilbert Leonard, Secretary
Ray Denny, Treasurer

The property of the church was transferred to the Corporation.

In August, 1985, it was announced that the church received $78,748.13 from the estate of W. T. Shaw, $4,000 from the estate of Mrs. Robert Patterson and in February 1986 the church received $2,000 from the estate of Mrs. Grace Prevost; $500 of this was designated for the library and $1,500 was undesignated.

In the Fall of 1985, Mrs. Betty Jordan became interim Director of Christian Education which position she held until a full-time director could be secured. She brought expertise to the job since she had been a Director of Christian Education for a number of years.

Mrs. Marion Johnson became Director of the program "Gift of a Lifetime" Ministry March 1, 1986, and she served for two years. This program was directed toward the senior members of the church. She encouraged many activities for senior members involving special programs, games and trips. The benefit of her work and activity will be felt for years to come. She remains a member of the congregation and an active supporter of our ministry to older age members.

The history of the Albert G. Edwards years lies fresh upon our memory, making it easier to relate a number of events and activities of that time. It goes without saying that possibly many such actions and activities have occurred at other times in our history. While not recorded, they also have been a part of our legacy and along with others in our future help us to glorify and serve God here at First Presbyterian Church in Raleigh.

CHAPTER 8

Dr. Edwin W. Stock, Jr. Years

The Reverend Edwin W. Stock, Jr., D.Min., began his ministry at First Presbyterian Church, Raleigh, North Carolina, on June 26, 1988. This was almost two years to the day from the date when Dr. Albert G. Edwards retired from this same pulpit. With the advent of the Stock years the congregation of this venerable Presbyterian church officially entered a new and vital era in its life.

Actually, the transition formally began in 1986 with the announcement of Dr. Albert G. Edwards' forthcoming retirement and a search committee was appointed by the Session and approved by the congregation. This committee was composed of the following members: Lacy Reaves, Chairperson, assisted by Steve Acai, Dee Campbell, Jan Denny, Jim Edwards, David Frazier, Ed Hipp, John McClain, Faye McGinnis, Jean Nichols, Gardiner Parker, Bill Ross, Neville Sinclair and Dave Worth, Jr.

Rev. Edwin W. Stock, Jr.
D.Min.
1988-

While the committee was diligently reviewing resumes and screening many possible candidates, the congregation maintained its continuity as a viable membership, principally through the strong leadership of our Associate Pastor, the Reverend Richard C. Brand. Two interim pastors each served back-to-back six-month assignments, first Dr. Roland Showalter and then Dr. John Haley led the congregation, ably assisted by the Reverend Brand. Upon the completion of Dr. Haley's

six-month service as senior interim minister, the Session approved the services of "Rick" Brand as our only minister for the duration of the search for a new Senior Minister.

On June 26, 1988 as Dr. Stock assumed his Senior Minister's duties, Reverend Brand relinquished his services at First Church. He had accepted a call as Senior Minister at Bethel Presbyterian Church, at Bethel Park near Pittsburgh, Pennsylvania.

The nominating committee for a Senior Minister as previously named accepted its appointment, motivated by the knowledge that their task required diligent study and just plain old hard work. Little did they know that the search would carry on for almost two years. So to their diligence was added the further dimension of perseverance. Their efforts culminated in the Lord leading them to Edwin W. Stock, Jr., D.Min. At a congregational meeting on May 1, 1988 the committee formally nominated Ed Stock to be called as the Senior Minister for First Presbyterian Church. The congregation gave overwhelming approval to issue the call.

Just as "Rick" Brand came to us from Texas, so did "Ed" Stock come to us from the "Lone Star State." He brought to us a somewhat cosmopolitan background. Born and reared in New Orleans, Louisiana, he had served pastorates in New Orleans; as Senior Minister of Buntyn Presbyterian Church (central part of the city of Memphis, Tennessee); Second Presbyterian Church in Lexington, Kentucky; and First Presbyterian Church of Wichita Falls, Texas.

His work experience included two years on the staff of Southwestern at Memphis College, Memphis, Tennessee (now Rhodes College) where he served as Director of Church Relations and Development. This assignment to Southwestern was a return to familiar ground for this college was his alma mater.

Upon completing his undergraduate work at Southwestern, Ed entered Union Theological Seminary in Richmond, Virginia where he earned the Masters of Divinity degree. Thereafter, he completed graduate programs at Yale Theological Seminary and Louisville Presbyterian Theological Seminary and was awarded the Masters of Sacred Theology and the Doctor of Ministry degrees.

Martha Dale Johnston of Okolona, Mississippi, a graduate of the University of Mississippi and the Presbyterian School of Christian Education, met Ed Stock while both were students in Richmond. Courtship led to marriage. They have two children, a son, Ed III, and a daughter, Sarah. Ed III lives in Memphis with his wife and children. Sarah is a student at Austin College in Sherman, Texas.

The search by the Nominating Committee led them to the First Presbyterian Church in Wichita Falls, Texas. What they found there was a minister whose ministry emphasized worship and the preaching of God's word, evangelism, teaching and Christian education, stewardship and administrative leadership. While the population of Wichita Falls had declined in the past decade, his leadership of the congregation of First Presbyterian in Wichita Falls helped that congregation experience a net growth of more than 100 members and a budget that almost doubled.

Meeting this man and his wife, plus listening to his preaching and studying his background convinced the committee that here was the man for whom they were searching. Nevertheless, they made further inquiries of his colleagues and diligently reviewed other references. With prayers to God for guidance, their collective thoughts confirmed that this was the man to lead First Church for years to come.

For two years the members of the Senior Pastor Nominating Committee traveled thousands of miles and worked diligently with uncompromising faith that God would lead them to the man He had chosen for our church. So it was with great thanksgiving and the conviction of God's leadership that they presented Dr. Edwin W. Stock, Jr. in nomination as Senior Minister and head of staff of the First Presbyterian Church of Raleigh.

Perhaps the most significant challenge to Ed Stock as he began his ministry at First Church was to his administrative abilities. Foremost in this was to build a staff who could work together to develop a strong cohesive program. In conjunction with the appropriately appointed congregational committees, the Session and the Diaconate, Ed undertook the task of helping to find staff personnel for: an Associate Minister for Pastoral Care, an Associate Minister for Youth, a Church Administrator, a Director of Christian Education, a new Choir Director and Music Director, and also a new Food Services Director.

The first position filled on First Church's new team was the Business Administrator. This staff position had been in the organizational base of the church for a number of years. It was first filled by Colonel Lloyd Skidmore, a church member who had retired from military service. However, for several years after the effective date of Col. Skidmore's resignation this position had been vacant.

On September 6, 1988 Donald C. Dewberry was employed as Business Administrator. A native of Winston-Salem, North Carolina Don is a graduate of the University of North Carolina, Chapel Hill with a Bachelor Degree in Business Administration. Adding to his

credentials are graduate studies in the Graduate Business School at John Hopkins University, Baltimore, Maryland. This association was short-lived as Don resigned on September 21, 1990, to accept other employment in Baltimore, Maryland.

In October, 1990 Wayne Bare was employed as Church Administrator. Mr. Bare brings to his position a wealth of administrative skills acquired through over thirty years of work in the public schools of North Carolina. The latter years of his work were as an assistant and associate superintendent of the Wake County School System. A Masters Degree in Administration from Appalachian State University adds to his skills. We expect fine leadership from him.

Also, in September of 1988, the position of Director of Christian Education was filled by the employment of Miss Anne Vickers. A long, long search by a committee chaired by Elder George Shackleford formally presented her name to the Session on August 28, 1988. Serving with George were Ed Greer, Houston Black, Cathy Byram, Carol Reaves, Faye McGinnis, Elaine Funderburk, Dave Kesterson, Boyd Wilson, Linda Sparrow, Jim Nichols and Courtney Mauzy.

Calvin Parks had retired in September, 1985, after approximately twenty years as Director of Christian Education. During the interim period the Christian Education program had been guided by the capable direction of Mrs. Betty Jordan. A long-time church member of First Church and a trained Director of Christian Education, she very successfully performed these duties on a part-time basis. The congregation is indebted to her for her super service. She continues to provide good counsel.

Anne Vickers came to us from Charlotte, North Carolina, bringing a diversified background in Christian education. A native of Spartanburg, South Carolina, she is a graduate of Queens College, Charlotte, North Carolina. Anne has a Masters degree from the Presbyterian School of Christian Education in Richmond, Virginia. Her work experience has been as a Director of Christian Education for Buntyn Presbyterian Church in Memphis, Tennessee and the Sardis Presbyterian Church in Charlotte, North Carolina. Anne came to First Presbyterian Church after training and service in chaplaincy work at Presbyterian Hospital, also in Charlotte.

The next staff member to come aboard the First Church team was the Reverend Donna Knight Harder. She was called to serve as Associate Pastor for Pastoral Care and Nurture. This was a historic event in this church whose officers and ministers for all the years of existence—until about three years previous—had all been male. The first female officer was Mrs. Faye Maness McGinnis who was elected an elder in 1984.

Mrs. McGinnis' diligent and dedicated services and leadership were so outstanding that it surely helped pave the way for the congregation to take the step of calling a woman as Associate Pastor. Mrs. McGinnis' husband is a retired Presbyterian minister who at one time served as the Associate Pastor of our First Presbyterian Church, Raleigh. As of 1990 a total of eight females are serving on the Board of Deacons and the Session.

On October 30, 1988 Reverend Harder's call was presented to the congregation by a duly elected congregational search committee. Elder George Anderson chaired the committee whose other members were Jan Denny, Inez Fuller, Henry Kirby and James C. Little, Jr.

A graduate of Florida International University, Reverend Harder attended Austin Theological Seminary. She received her Masters of Divinity degree from Austin in 1984. She led her class in academic ranking. Work experience included Associate Pastorship at Memorial Drive Presbyterian Church in Houston, Texas. She also had served as a teacher and chaplain at St. David's Community Hospital in Austin, Texas. The New Covenant Presbytery in Texas elected her as Moderator. Reverend Harder resigned effective October 7, 1990 to return to Austin, Texas, where her husband has accepted a partnership in a business.

During the interim period, while seeking a regular full-time Associate Pastor, the Session approved the temporary employment of the Reverend James McGinnis. Reverend McGinnis, now retired and living in Cary, North Carolina, will serve as an "Interim Interim." He is the same Reverend McGinnis mentioned earlier who served as a full-time Associate Minister at First Presbyterian Church from 1952 to 1955.

Another vital slot in the administrative staff of the church was the Associate Pastor for Youth. The position had not been filled on a full-time or regular basis since the resignation of Reverend Glenn Miller in 1986. The Reverend Jan Butin filled the position on a part-time interim basis until she and her husband were called as co-pastors to the Oxford Presbyterian Church in Oxford, North Carolina.

On May 1, 1988 the congregation approved a search committee for a youth minister. Elder Clyde Idol was appointed to chair the committee and was joined by committee members Karen Sell, Patty Fleming, Jane Norton, Pernon Howell, Thomas Hutchins, Clyde McDonald, Jim Nichols, John McClain and Harold Ramsey. They searched far and wide and labored persistently until they were led to the Reverend Stephen M. Austin. The congregation voted on June 18, 1989 to issue a call as Associate Minister for Youth to this young minister. The Presbytery gave its approval on June 25, 1989.

Steve grew up in the Trinity Presbyterian Church in Charlotte, North Carolina. He attended and graduated from Central Piedmont Community College, also located in Charlotte. Appalachian State University in Boone, North Carolina was the next step on his educational endeavors. He graduated from Appalachian State and later moved to Union Theological Seminary where he received his Masters of Divinity degree in 1989. Other work experiences to help provide background for his youth ministry was with the Boy Scouts of America as District Executive, with the National Parks Christian Ministry as a Recruiter/Trainer/Supervisor, and as a Summer Intern Associate Minister in Red Springs, North Carolina. His high motivation, enthusiasm and love for the church has quickly established this young minister as the youth leader which our church has sought and needed.

In early 1989, the resignation of Miss Betty Fuller who had directed our music program and chancel choirs for several years was reluctantly accepted. She was honored with a reception after the 11 o'clock service on July 2, 1989. Betty's leaving required another search committee. Dr. Nathaniel Sparrow chaired this committee and led his members David Kesterson, Hilda Patterson, Raymond Kreiner, Ann Permar, Page Brown and Milford Castrodale in a diligent manner.

During this interim period without a full-time director, our church was fortunate to have the Reverend Joe Browde, a longtime member of the choir, to accept the leadership of the choir. Joe, an ordained minister and college professor, had been an affiliate member of First Church for a number of years. A dedicated and hard working musician, he provided strong leadership and guidance while the committee endeavored to locate a full-time Music Director. The congregation was extremely pleased with the quality and character of the music during the interim leadership of Joe Browde.

The love and appreciation for Joe Browde was further shown when the Session on September 23, 1990, approved his employment as an interim Associate Minister. In this capacity he will join the Reverend "Mac" McGinnis as an "Interim-Interim" and they will collaborate their services during the transition period while we seek a regular full-time associate. Their official title is "Parish Associate."

On October 22, 1989, Dr. Sparrow's committee reached a successful conclusion when they presented the name and credentials of Mr. Hunter Cameron Hensley to the Session for approval. He was unanimously approved as he presented excellent qualifications for this position. He began his work January 1, 1990.

Coming to us from Asheboro, North Carolina, Hunter has both a Bachelor and Masters degree in Music Education from the University of Kentucky. He is a Doctor of Musical Arts Candidate, University

of North Carolina at Greensboro. His work experience includes graduate teaching assistantship at UNC-G, music instructor at Georgetown College in Kentucky, full-time music director at Central Baptist Church, Lexington, Kentucky. The possessor of a gifted tenor voice, he has participated in numerous cantatas, recitals, church programs, operas and has served with the United States Army Band for three years. He and his wife and three daughters have settled comfortably into the congregation.

While mentioning the new choir director, it would be remiss not to acknowledge that Norman Acker has been our organist for over twenty-five years. He continues to excel in this area. A dedicated and accomplished musician, he provides a very vital role in our music program. His command of the organ and his personal musical touch do much to aid the mood of the congregation at each service. Members of the congregation can readily determine those services when he is away and another organist is at the keyboard.

The illness and subsequent death of Mrs. Nell Harding left a big void in our food director area. "Miss Nell" had run a strong and successful food service program for many years. Longtime members of First Church are quick to agree that when one says, "Miss Nell ran the show," that is exactly what she did. A demanding and commanding manner of authority was her standard of organization. Her strength of character and determination provided First Church not only with good food and great services, but also in a profitable manner. Her leadership made the kitchen self-sufficient, requiring no budget funds from the church.

A succession of food service administrators served us over the next several years. Mrs. Fran Carraway, Mrs. Connie Jamison and Mrs. Barbara Siler, all have served. At the present time Mrs. Joyce McFarland has assumed the reins of leadership in this capacity.

While weathering the demands of getting the church fully staffed, Dr. Edwin Stock has been very effective in other significant events. Under his leadership he has developed a church organization that is beginning to provide a sound basis on which the church can function for the 1990s.

A formal Officer Training Retreat has been developed whereby newly elected Deacons and Elders set aside a specific period of time for a formalized orientation and indoctrination prior to assuming their respective offices. This weekend retreat is sometimes held off the premises of First Church. Such sites as Quail Roost near Butner, North Carolina, and Peace College have been used. Other times the church facilities have been used.

A significant contribution to the success of these retreats is a Church Officer Manual. This was completed under the guidance and direction of Dr. Stock. This rather thick loose-leaf notebook contains a wide background of information and data. It is a terrific resource book and is used in the retreats to help participants gain knowledge of the many facets of the church. It contains among other data—Personnel and Job Descriptions, Personnel Policies, Use of Church Assets, Wedding Policy and Articles of Incorporation, Resolutions and Bylaws. Elders, Deacons, church staff and others utilize this data to help keep uniformity of operation in focus.

Congregational dinners on a regular basis have been instituted. Normally scheduled for a Tuesday evening on a bi-monthly basis, these dinners have been helpful to develop a camaraderie within the congregation to draw members closer to the goals of the church. Special program topics provide additional insight to aspirations of the total church program.

An annual congregational retreat at the Montreat Assembly Grounds in Montreat, North Carolina began in 1989. Here as many of the congregation as can attend spend a long weekend at the Convention Hall Center at Montreat. A planned program of Christian activities is provided for all age groups.

Doctor Stock is serving as Moderator of the Presbytery's Council of New Hope Presbytery for 1990-91. This is an important and significant role of leadership. His strong administrative skills provide the needed expertise for this fledgling Presbytery and help to tie First Church closer to this "governing body" (official term) of the church.

As the merger of the Northern and Southern Branches of the Presbyterian Church moved toward full fruition, new organizational framework had to be instituted. New Hope Presbytery which covers most of northeastern and central North Carolina has been formed. The geographic bounds of this Presbytery stretch from Durham in the west to the eastern coast of the Atlantic Ocean. After several organizational meetings over an extended period the New Hope Presbytery was formalized in late 1988.

Realizing that the first meeting of this new Presbytery would be an historic event, the Session of First Presbyterian Church of Raleigh on February 28, 1988 offered to host the first formal meeting of New Hope Presbytery. The offer was accepted and this new Presbytery officially began its work at a meeting of Presbytery in January, 1989. A tremendous number of organizational details falls on the shoulders of the host church. The meeting was well coor-

dinated through a detailed organizational plan developed by Elder Jim Sell. Under his leadership all members of the Diaconate and Session plus a large number of volunteers worked diligently to make this event a big success. A number of commissioners to this historic first meeting stated that this was the best organized and best managed Presbytery meeting they had ever attended.

Another first for our church was the banquet dinner served to over 300 people who attended the annual convention of the Medical Benevolence Foundation. On Friday, April 10, 1990 this group was served an excellent dinner in our Memorial Hall. The kitchen and dining room staff was ably assisted by a number of volunteers from the congregation who helped in preparation, service and decoration. Again many accolades of a very positive nature were made to Dr. Stock by the delegates to this convention in praise of our congregational warmth, hospitality and service.

First Church has long been a supporter of the Medical Benevolence Foundation. At one time $30,000 was raised over and above the budget and was presented to the M.B.F. to purchase medical equipment for our missionaries overseas. Since June, 1990, First Church has been partially supporting a missionary couple, Dr. and Mrs. Ronald Stringer, in Zaire through Global Mission Unit of the Presbyterian Church (U.S.A.).

Under Dr. Stock's supportive leadership, the Fishers Group continues to be active in making calls on potential new members. This program provides the major impetus for new members coming into the congregation. Composed of church member volunteers, the Fishers are divided into four groups who call on potential members whose names have been provided for contact. A separate group meets each Tuesday night at the church for a light meal, picks up names and, after a short prayer, moves out to make these personal calls. This is a vital program in seeking out and bringing new members into the congregation. Connected to this outreach are the Inquirers Classes taught by the pastor at which prospective members examine their Presbyterian beliefs. Five or six classes are offered each year. Many new members go through the class prior to joining.

The fourth Sunday of each month at the 11 o'clock service a short presentation called "Moments for Children" has been implemented. This normally is conducted by the Director of Christian Education, Miss Anne Vickers. For the other three Sundays a special "Children's Church Program" is conducted in the Wyatt Chapel at 11:00 a.m.

Another innovative aspect of Dr. Stock's ministry was the Christmas Eve Candlelight Service. This began Christmas Eve, 1988, and was conducted at 11:30 p.m. The Session voted in June, 1990, to add a second Christmas Eve program at 7:00 p.m. to encourage young adults with small children to attend a service closely associated with their needs, with heavy emphasis on music.

A number of significant activities have occurred over the past two years. In December, 1988, a contract was signed to repair our pipe organ. David W. Nelms and Associates of Matthews, North Carolina was given a contract of $72,000 to bring the organ back into first-class condition. This sum was quickly raised through special gifts by members.

In November, 1988, a devastating tornado in north Raleigh triggered an emergency relief fund being established. A goodly sum of money was contributed by our church members to be used for members of our church, other Presbyterians in the Presbyterian Urban Council of Raleigh (PUCR), other local service agencies and for victims needing counseling and spiritual support through therapy.

In service outreach to the community First Church in 1989 and 1990 has assisted in the building of two Habitat for Humanity Homes, raising each year over $7,000 for our prorated share of the cost and supplying some forty volunteers to work on each home.

A new Pictorial Directory of the church was developed in November, 1988. The sanctuary was the scene on March 29, 1989 for installation services of Dr. Garrett Briggs as the new President of Peace College.

Funds totaling $390,102 which had been contributed toward the building of a retirement home on White Gate Farm property were transferred in 1990 to the new Presbyterian home to be located in Cary. The same stipulations for control of the moneys will apply to the new location. Upon completion of this new center, named Glenaire, appropriate recognition of the contribution of First Church will be made. Several members of First Church are on the Board of Directors of Glenaire.

A program of volunteer receptionists to assist the church office staff was initiated in July, 1988. This has proved a successful program to involve church members in the day-to-day activities of the church office.

A Stephen Ministry Program was approved by the Session for implementation in the winter of 1990-91. A Stephen Minister is a lay person, man or woman, who through a strong training program

develops skills for bringing God's/Christ's healing love to people who are lonely, grieving, strangers, new parents, ill or experiencing other stresses of life. These commissioned lay people must be approved by the Session and upon completion of their training will work closely under the supervision and guidance of an ordained minister of First Church's staff.

Our church continues to be active in many areas as we roll into the 1990s. The first service hour moved from 8:45 a.m. to 8:30 a.m. The 11 o'clock service is taped and shown on television the following Sunday at 8:00 a.m. The Kerygma Bible Study Progam is being initiated. A Williams Wireless Sound System has been installed in the sanctuary to aid the hearing impaired to better hear the service. These and other actions keep us moving forward.

Many things in life are seemingly inevitable. One of the foremost is CHANGE. We are told in the New Testament that following Christ's charge to his disciples to "Go into all the world," his followers did indeed move out into the world. They found the field ripe for harvesting and so, through their hard work they "turned the world upside down."

Our congregation fell into a very comfortable mode with the long tenure of Dr. Albert Edwards. After 28 years with his methodology and strong leadership, First Church was jolted by his retirement, because this signaled change in the "modus operandi." Catharsis was what the congregation faced. Catharsis means purification or purging that brings about spiritual renewal or release from tension.

Now, after four years, our congregation is moving onward, forward and upward in our efforts. For two of those four years, 1986-1988, we were in a standstill phase—sort of rudderless—without our longtime and staunch leader at the helm. But we hung in there—holding our own and undergoing part of this catharsis. Helping to hold First Church on course these several years was a significant contribution on the part of several staff members, such as: Mrs. Betty McGann, church secretary; Mrs. Carol O'Briant, Friendship Fund Coordinator; and Frank Brooks, senior sexton. Notable also was the volunteer work of Elder Paul Jordan. Mrs. Martha McCorkle remained a steadying influence in her work as Ministers Assistance for Visitation.

Two years of leadership under Dr. Stock, 1988-1990, have brought us to the crossroads. The purging of our trying times is now behind us. This church is now on the road, as we bend our backs to the challenge, band together under our new leadership, to plant

new fields, to unite as we go forth into the fields which are still white with the harvest.

"Sitting still and wishing makes no person great.
The good Lord sends the fishing,
But we must dig the bait."

The fishing is there. First Church can, must and will dig the bait so that we can be a part of catching the fish—just as Jesus said, "I will make you fishers of man."

CHAPTER 9

The Sunday School

The purpose of Christian education of the First Presbyterian Church is to teach the work of God; to bring people into a meaningful relationship with God as revealed in Jesus Christ; to help people to grow in that relationship through corporate study, worship and fellowship; to encourage people to live spirit-filled lives in tune with His teachings, and to spread His word to those who do not know Him. This statement of purpose was approved by the Session of the First Presbyterian Church.

The first Sunday School in Raleigh was established by Miss Benedict in 1822. Its program was held in the City Academy. It has been said that this was one of the first Sunday Schools in the state. In the early days of the Sunday School, it was ecumenical in nature.

In 1825, William Peace, who was to become the great Peace College benefactor, recognized the need for a church-related lecture room. He gave First Presbyterian Church a lot next door to the sanctuary. Mr. Peace and the pastor, Dr. William McPheeters, put up a building which was 30 x 40 feet in size. This building met a great need not only for the church, but also for the community as a whole. It became known as the "Session Room" or "Lecture Room." The community Sunday School was moved from the City Academy to the Presbyterian "Lecture Room" at this time. (See picture Page 22)

The *Raleigh Register* in its 15 April, 1830 issue, indicated that the Reverend Mr. Thomas Hunt, pastor of First Presbyterian Church, delivered an address in the "Session Room" on the occasion of the anniversary of the Raleigh Sunday School Union. This Union was listed as an auxiliary to the American Sunday School Union.

In 1872, Mrs. W. P. Bauman organized an Infant Class. There were seven children under the age of eight who were enrolled. In the hallway outside the beginner classroom, one may find today a bronze tablet honoring Mrs. Mollie Penick Bauman. This tablet indicates that the Cradle Roll, Beginners and Primary Departments were furnished to the glory of God and in honor of Mrs. Bauman who was Superintendent of these departments from 1872 until 1921.

In 1890, the Sunday School reported a membership of 193 members. As the word of God was spread throughout the city, the church membership grew and the need for larger facilities grew with it.

In 1897, the "Old Session Room" building was physically moved to the Pilot Mill area of Raleigh to make room for a larger Sunday School building. The Sunday School would occupy a part of the newly-enlarged sanctuary. This original "Session Room" is still in use today as a Baptist Chapel in the Pilot Mill area of Raleigh.

In 1906, the Church Directory stated that, "The Sabbath School is intended and it is expected to embrace every member of the church. If you are not a member of the Sabbath School, you are urged to attend."

Under the leadership of the Reverend Dr. Alfred Moment, the Sunday School grew from twenty-seven teachers and three hundred four scholars in 1905 to thirty-five teachers and four hundred ninety-five scholars in 1907.

These Sunday School leaders made every effort to meet the needs of the people of the city. This was an opportunity for people in all age groups and in all walks of life to grow and to share in the knowledge and the love of our Savior and our Lord, Jesus Christ.

Governor R. B. Glenn taught a Sunday School class during his administration as Governor of North Carolina (1905-1909).

The Church Directory in 1910 indicated that under the ministry of Dr. William McC. White, the church had experienced gratifying growth in the area of the Sunday School. The enlarged accommodations and the diligent and effective work and witness of the Superintendent, Dr. Thomas P. Harrison, and his associates had been fruitful. The church and the community were richly blessed.

As the word of God was spread from the Presbyterian Church to the people of the city, the church and the Sunday School continued to grow. In 1922, it became apparent that additional space was needed. The congregation authorized the Minister, Dr. William McC. White, to appoint a committee to devise ways and means for the establishment of a new Sunday School building. The following were

appointed: J. C. Allison, E. B. Crow, A. K. Durfey, R. W. Dunn, K. G. Hudson, L. S. Thompson, and J. B. Wright. They were commissioned to accomplish this task. Pledges were received from the members of the church, amounting to $57,900. The total cost of the proposed building was $85,000. It was decided to issue First Mortgage Bonds bearing six percent interest rate to cover the balance needed.

This building has served a useful purpose for more than 65 years. It remains true to its original purpose and houses the church library, many multi-purpose rooms, and some Sunday School classrooms. These rooms are filled to overflowing with Christian education activities. The Sunday School programs continue to spread the love of God and His word to the people of the city.

In 1980, it became apparent that additional church school space was needed. Under the guidance and direction of Dr. Albert Edwards, Minister, additional property was purchased and remodeled as Cairn Hall. Later, Memorial Hall was built to provide space for additional Christian education programs.

As the history of the Sunday School continues to unfold, a brief history and description of Sunday School classes will follow:

Sunday School Superintendents

	John Burwell
	Charles Dewey
	Jesse Brown
	James M. Towler
	Leo Heartt
	A. M. McPheeters
1880-1895	William S. Primrose
1896-1906	H. W. Jackson
1907	D. H. Hill
	W. A. Withers
1910	T. P. Harrison
	William L. Hill
1925	J. C. Allison
	R. W. Dunn
1936	Hal V. Worth
1938-1939	David Worth
1940	Karl G. Hudson
	Robert Wyatt
1944-1956	William P. McPherson
1956-1961	Dr. James Wright
1961-1962	William G. Ross
1966-1967	Sam Mauney
1967-1968	John Moore
1969-1971	Robert Currence
1972-1973	Earl Finley
1974-1976	Bill Freeland
1976-1977	David Del Paggio
1977-1978	Lloyd Skidmore
1978-1980	Earl Huie
1980-1983	Jack Murphey
1983-1986	Houston Black
1986-1987	John Monroe
1987-1988	James Mizelle
1988-	Hubert Altman

Directors of Christian Education

1921	Mrs. B. H. Bunch
1935-1937	Alma Loudermilk
1938-1939	Josephine Hutcheson
1939-1942	Marjorie Gerber
1942-1943	Mary Council Horn
1943-1946	Eirene Hudson
1946-1949	Clara Pou
1951-1954	Mary Olive Walker
1954-1955	Melvina Hobson
1956	Margaret A. Choat
1957-1961	Mrs. Ralph Clements
1961-1964	Adlai Boyd
1965	Rosemary Edwards (6 months)
1966	Martha Hodges
1966-1985	Calvin Parks
1985-1988	Mrs. Paul Jordan (interim part-time)
1988-	Anne Vickers

The Moment Bible Class

There was a Men's Bible Class as early as 1880 and possibly from the time adult classes existed in the Sunday School. The early teacher was Mr. E. R. Stamps and later Mr. Seymour W. Whitting. The class had no name.

The class was rather informal in nature with no officers or formal organization. It was simply a gathering of men who wished to study and discuss the lesson.

When Dr. Alfred Moment became Pastor of First Presbyterian Church in 1904 he started teaching the class. His great knowledge of the Bible and Bible lands, combined with a charming personality, brought the class to hitherto unknown prominence attracting many of the leading men in the church. The attendance increased to nearly forty. Dr. Moment taught the class until his death in October 1907.

Following Dr. Moment's death, Mr. Alfred A. Thompson became the teacher and taught the class from 1907 until 1920. During this time the class chose the name "Moment Class" and it was formally organized. The first officers were Prof. F. M. Harper, President, Judge Franklin McNeil, Vice President, and Fred. F. Harding, Secretary-Treasurer.

The first article on the purpose of the Moment Bible Class was "To train the individual members in active church work and to give opportunity to members to engage in all areas of church life."

Following Mr. Thompson, the teacher from 1920 to 1927 was Dr. T. P. Harrison; from 1927 to 1929 was Mr. R. Y. McPherson; from 1929 to 1942 was Dr. G. M. Garren; and from 1942 to 1945 was Dr. John B. Wright.

The class carried out many worthy projects. Among these were the support of ministerial students and the support of orphans at

Barium Springs Orphanage. In the early years, the class took over and edited the paper "The Wake County Presbyterian." In large measure, their support made it possible for the paper to continue for many years.

The "open forum" or discussion type of Sunday School lesson made the class unique at that time. Everyone was expected to study the lesson beforehand and then give their views during the class discussion. The teacher led the discussion.

Gradually the attendance dropped until in 1951 in late October, the class with three members present, voted to discontinue and make the room available to a larger class.

The material for this account has been condensed from a brief history of the class prepared by Mr. David L. Wray from meticulous notes kept by Mr. C. S. Brimley who had served as secretary-treasurer of the class from 1909 until 1946.

The Vanguards—reaching out in service

With praise and thanksgiving to Almighty God, the men of the Vanguard Class pause to reflect on many years of "amazing" history, which is their heritage.

The description "Amazing Vanguards" was originated in a newspaper story early in the history of the class. The beginning was modest and unpretentious.

In 1892 Edmund B. Crow, an 18-year-old teacher, taught a class of young men who were either approaching or in their teen years. Mr. Crow's students became the nucleus of the Vanguard Class when it was formed on July 3, 1904 "for the applied study of the Bible." There were 16 charter members.

Mr. Crow, the first Vanguard teacher, believed it was time for the young men to set goals and have the opportunity to think and act as men. This objective was expressed in the class scripture from 1 Kings 2:2: "Be strong and show thyself a man."

Dr. A. H. Moment, then pastor of the First Presbyterian Church, suggested the name "Vanguard," which appropriately indicates those in the forefront. The first president was David I. Fort.

These original members built a strong foundation and remained active through many years of growth and accomplishment. The guiding hand of E. B. Crow was always there until he moved to Richmond in 1933.

The Vanguard Class has in its history members who became ministers. First was Dr. Ben Lacy, who was assistant pastor of First Presbyterian and later became a chaplain. Then Rev. Edward S. Currie, an assistant pastor, was later a missionary to China and Formosa for 40 years. Since the class sponsored Ed Currie and assumed responsibility for half of his funding, he became known as "The Vanguard Missionary."

A high priority of the class was the establishment of new Presbyterian churches and missions in the Raleigh area. These included Milner Memorial, Westminster and Buffalo Chapel.

During World War I, the Vanguards strongly demonstrated that there was no limit to their energy, imagination and accomplishment. The nation needed help with money and food. The Vanguards went to work.

Overcoming every obstacle, the class started a farm, which members worked and which provided large amounts of cornmeal to the government. Additionally, every member purchased bonds, setting sales records. This accomplishment was noted by the *New York Times*, which made reference to "The Vanguard Liberty Bond Class" of First Presbyterian Church in Raleigh.

The dedication of the beautiful Vanguard Room in 1925 capped an effort that began in 1911, in which all members contributed time, gifts and money.

The room's memorial stained-glass windows reflect the tradition and history of the class. One is dedicated to the teachers and members of the class—quite appropriate because of their contributions. Another is in memory of Cary Durfey, a charter member with many years of service.

The first window dedicated was to the mother of the founder and teacher E. B. Crow. There is also one in honor of Mr. Crow. The remaining are for Vanguards of more recent years: Fred Harding, William Pressly and David Worth.

Much of the class history parallels the history of Wake County. Vanguards have been a part of every phase of community life, usually in leadership roles. This was particularly true with organizations and projects serving the less fortunate, including those in need of spiritual, physical or financial help.

The years of World War II gave the class another opportunity for service. Members volunteered for the war effort, including enlistment in the Armed Forces. The class also recognized the needs of servicemen visiting Raleigh and established a service center at the

church. The members converted rooms in the church annex into comfortable living quarters.

Church members, led by Vanguards, contributed money and materials to the war effort. As a result, servicemen found a hospitable home and warm friendship in a time of national need.

Membership in the class often was a lifetime commitment and frequently a family tradition. Fathers brought sons into membership. There are members of the present class who are second-generation members. Among the many current members who joined prior to World War II is William McPherson, who has been a Vanguard since the early thirties, when he served as scoutmaster of the Vanguard Boy Scout Troop. Later Don Murray served as scoutmaster.

During its colorful history, the Vanguard Class has had an impact on life and worship at First Presbyterian. Dinner meetings of the class eventually evolved into "Men of the Church" functions beginning in 1950. Funding and participation in music of the church resulted in establishment of the Music Department and subsequent development of outstanding choirs.

Throughout the years, God has blessed the class with leaders and members "dedicated to the desire to wield the sword of the word of God in such a way as to win men for Christ." We are indebted to these men for the Vanguard legacy as we reflect, pray and plan for the future.

Bettie Penick Bible Class

The class was named for Miss Bettie Penick who was a dedicated worker with the young people of First Presbyterian Church. In 1896, she was President of the Busy Bee Band Society, an organization dedicated to teaching children the importance of Foreign Missions.

In 1904 she was Chairman of the Foreign Mission Department of the church's newly organized Ladies Society for Christian Work.

For a number of years Miss Penick taught the Philathea Class for Young Women. This class later became the Philathea-Penick Class and in 1915 became the Bettie Penick Bible Class after the death of Miss Penick June 22, 1915.

Mrs. W. S. Fallis, who had just moved to Raleigh, was asked to teach the class with 18 young ladies as members. The class grew to an enrollment of 60 during the next year and the members were instrumental in organizing four new Philathea Classes.

Mrs. Mollie Penick Bauman, the sister of Miss Bettie Penick, was made an honorary member of the class. She was a teacher in the Primary Department of the Sunday School and also the wife of Dr. Albert Bauman, church organist and professor of music at Peace College.

From 1920-1940 the class supported a Mary Fallis Loan Fund to help finance young ladies at the Assembly's Training School in Richmond, Virginia. The fund became the Mary Fallis Scholarship Fund and amounted to $600. The Training School later became the Assembly's School of Christian Education.

They also established a $600 scholarship at Peace College in honor of Mrs. B. R. Lacy who was the class teacher for more than ten years. Later, the members added $1,000 to this scholarship fund.

The class has contributed to Barium Springs Orphanage and has sent special funds directly to Foreign Missions including money to help build chapels and to finance health care in leprosy colonies. Money has also been contributed to First Church for the purchase of furniture and accessories for various church rooms. Financial assistance has been given to Travelers Aid, Home Missions, Y.M.C.A. and Y.W.C.A. and a variety of charities. In every way the class has tried to live up to its class hymn "Others."

Another important work of this dedicated group of women has been helping staff the Sunday School classes, directing and teaching Vacation Bible School classes and assisting with youth conferences.

The members have served in leadership roles in Ladies Aid, Women's Auxiliary and Women of the Church work. Some members have held offices in Presbyterian Presbyterials, Synodical, General Assembly, Montreat Training School and Negro Women's Conferences. Members have been active in planning and participating in programs of Spiritual Enrichment, Home Mission Study, Foreign Mission Study and the Birthday Objective.

The social activities of the class include a Christmas Party and a summer picnic.

At the present time the class has thirty-two active members and seven inactive members. It meets in a beautiful room next to the Baucom Parlor and visitors are always welcome.

The Four Square Class

With Dr. W. McC. White's approval, Mrs. B. H. Bunch organized the Four Square Class in 1920, specifically to provide a class for girls who were through high school and had gone to work instead of going on to college. A constitution was drawn up which called for the age range for members to be from 18 to 24 years. As the years passed and the members did not want to graduate to another class, the age range was changed to older limits until finally all limits were removed.

The name "Four Square" is based on Luke 2:52 "and Jesus increased in wisdom (mentally) and stature (physically) and in favor with God (spiritually) and man (socially)." In the early days when the members were young, each of the elements in the class motto was represented in its monthly meeting. Of course, the religious meeting for spiritual development came each Sunday morning. Each of the other three meetings was held on a specific Tuesday night. One week there was a social; another week a business meeting; and a third week there was a program pertaining to mental development. By 1942, this formal program had been discontinued but the class was still having separate business and social meetings.

Sometime later the business and social meetings were combined and the meeting was held one Tuesday night a month. We can see how this evolved, for as the members grew older, many of them married and had home and family responsibilities. All the charter members were single at the time the class was organized. Mrs. Bunch taught this class for forty-seven years.

The outstanding project sponsored by the class for many years was the Friday morning Bible Class for underprivileged women. It was organized by Mrs. Bunch during the depression years. The church was dispersing groceries to needy people who came to the church for them. It was Mrs. Bunch's idea that they should be provided with spiritual food along with the physical food. She taught this Friday morning class over the years until she became disabled. During this time the class financed, prepared and served a lunch to the women at the close of each class period. Since Mrs. Bunch's death in 1967, the Friday morning Bible Class has been under the direction of the Christian Education Department, but the class has continued to finance it.

Mrs. Bunch, Miss Irene Stevenson and Mrs. Margaret Thomas were the regular teachers of Four Square for many years. After the death of Mrs. Bunch in 1967, Irene and Margaret decided to step down and they along with Helen Coates formed a committee and

invited Dr. William C. Pressly, former president of Peace College, to become the teacher. He resigned in 1980 due to failing health. Mrs. Annie Sue Parnel was elected to teach. Tragedy struck and she died in 1982, a victim of cancer. Mrs. Allen Barwick (Carol) and Mrs. James E. Edwards (Betty) took her place until December 31, 1989. Carol is the only teacher currently and invites a substitute as needed.

The Four Square Sunday School Class has contributed generously of its time and money to both civic and missionary enterprises, supporting missionaries and contributing to Wake County Missions. The class supports the Friendship Fund monthly. Through Mrs. Bunch, the class was instrumental in organizing the Y.W.C.A. in Raleigh. Also, from this class have come many Sunday School teachers and other church workers.

The Four Square Sunday School Class is a caring class. When there is a need among the members, the class quickly responds. Love and fellowship, a special feeling of belonging, a search for truth and the love of God is the bond that holds them together.

Plus Ultra

A class of young boys was taught by Mr. Lewis Harris during the 1920s. One of the most memorable things that he did as a teacher was to let the class select its own name. The class discussed many things and finally decided on a suggestion which Mr. Harris had casually made to the class. His suggestion was "Plus Ultra," the Latin words for "more beyond."

This really challenged these students. A small pin was made with the words "Plus Ultra" on the pin. Each member wore his pin each Sunday and was proud to explain, to any inquirer, what it meant. The class provided a great experience for many young boys over the years.

Later, the teacher was Mr. Frank Jeter, a First Church Elder, who taught them when the boys were in their early teens. Mr. Jeter was also a remarkable leader who received undivided attention from all of his students.

He encouraged them to memorize the Books of the Bible. Those who did were rewarded with a pocketknife. This really appealed to young boys and provided strong motivation to their learning.

Mr. Jeter brought his lessons to the understanding of his students by using a local well-known person as an example. For instance, when he told the story about the rich young man who came

to Jesus he compared the man to someone like Mr. Ed Edgerton, who was known by all the class.

Mr. Jeter would work on his lesson each Saturday morning. He gave instructions to his family not to disturb him until he had finished. They respected his instructions.

He was very proud of one of his students who became a minister. This was Rufus Womble, whose friends all called him "Chub" Womble. He became an outstanding Episcopal minister serving churches in Richmond, Virginia and Little Rock, Arkansas.

Those who were privileged to attend the class while it was under the leadership of Frank Jeter were richly blessed by this intelligent, kind, gentle, Christian gentleman who was an effective Christian witness to his students.

The Koinonia Class

In 1945, a small group at First Presbyterian Church in Raleigh felt the church needed a class for young adults and young married couples. This idea met some opposition, but approval was finally given.

With most young men in the armed forces, there were only six or eight names on the roll, so this group combined with a young women's class which was being disbanded, and the Young Adult Class was formed.

The class first met in the old parlor. The church had not been remodeled at this time, and it is difficult to imagine how the old building looked. The parlor had none of the beauty that it has today. This served as a temporary meeting place, however, while the members sought a room of their own.

A small room located at the foot of the rear stairs in the Education Building was finally offered this fledgling group by the four remaining members of the old Alfred Moment Class. With the Diaconate's approval to remove one wall, and with the class members doing all of the remodeling work, the space was expanded to include a former adjacent storage room. Pitching in with spirit-filled Christian fellowship, the rooms were joined, walls repainted a pale blue, plaid curtains made and hung, and the class was off to a truly enthusiastic start.

The room proved to be temporary, of course, as the class outgrew the room. As this growth over the years has occurred, the class has met in many places: other rooms, Fellowship Hall, the Chapel, the larger recreation room in the Education basement, again

in Fellowship Hall, and in 1969 the class moved to Memorial Hall, which was newly added to the church property by the purchase in 1968 of a site occupied by the Poole Music Company.

In 1986 the Koinonia Class was again moved to make way for the demolition of Memorial Hall. We were back again in Fellowship Hall. In 1987 the new Memorial Hall was dedicated and the Koinonia Class was moved back to their new home. As of this writing, we have approximately 134 members with an average attendance of 90 plus.

The average attendance in the early days was about eighteen. Many of the members were married couples, and most had small children or infants. These small children were present at most of the early socials, which were usually held in the homes of the members. Four of the known Young Adult Class teachers were: Dr. William Pressly and his wife, Harriet; Helen Smith and Elizabeth Swindell.

One of the earliest class work projects was the establishment of a church nursery. At the time, the area under the sanctuary (where classrooms are now) was nothing but a dirt floor, and storage for discarded furniture. The members rummaged and managed to find enough pieces to furnish the nursery, after much repairing and painting. The class has continued to have worthwhile projects over the years.

It was in 1952 that the Young Adult Class became known as the Koinonia Class. The name was first suggested by then Associate Minister, Rev. J. W. McGinnis, who explained "Koinonia" as a Greek word meaning "Spirit Filled, or Christian Fellowship"—an appropriate name for a class that has been friendly, active, warm-hearted and concerned for the welfare of others.

Beginning in 1965, the "Covenant Life Curriculum" was offered by the church. After the introductory phase of this new study approach, the class decided to form into groups, enabling members to pursue interchangeably at their option, either the "CLC" program or the traditional "Uniform Lesson Series." A few years ago "CLC" material was discontinued as the lesson material was no longer written and printed. Those attending this class returned to the Koinonia Class.

Throughout the years the class has enjoyed many varied social gatherings. In 1964, a family weekend outing was held at Presbyterian Point on Kerr Lake. It proved to be so enjoyable, the members expressed a desire to make it an annual affair. This was repeated each subsequent year on the first weekend in June. It was discontinued around 1976. The Social Committee decided to try this

again in 1984. The class members enjoyed two days and nights of fun, fellowship, and worship together.

The Koinonia Class has had a number of social events including barbeques, ice cream socials, masquerade parties, square dances, picnics, and weekend trips to Camp New Hope, Oriental and Montreat. The year is always climaxed with a traditional holiday dinner at which time the group gives thanks and gratitude for the year together.

The class has always been generous to worthy causes. The 1990 budget was over $2,800 in gifts to Life Experience Inc., Meals on Wheels, World Hunger, Tammy Lynn Foundation, Raleigh Club for Girls, Hospice of Wake County, Raleigh Rescue Mission, The Total Life Center, The Woman's Center, Halifax Child Care Center, and assisted the Martha McCorkle Ministry by helping to finance "Spiritual Capsules and Sunshine" for church shut-ins. In 1989, in addition to the usual gifts from weekly collection, the class had a yard sale which resulted in raising approximately $1,000. This sum which was over and above the normal budget was given as a special gift toward the debt on Memorial Hall.

One significant contribution of the Koinonians was money provided to build a small mission church in South Korea. Upon completion of the building, the Korean congregation sent a picture of their new edifice to the class.

Providing "Spirit-filled Fellowship" and service to the church is exemplified by the many facets of the First Presbyterian Church in which this group gives service. None is more outstanding than the many church officers who come from this class. The first three (3) female elders elected to the Session of First Presbyterian are long-time members of this class.

The Tom Albright Class

The Tom Albright Class was organized in 1958 as the Tri M (Mr., Mrs., Miss) Class for young adults. There were twelve members, two of whom are still active. Mr. Tom Albright was selected as teacher. He endeared himself to the class, and after his sudden death in 1964 the members voted to change the name to honor their first teacher.

W. Ed Greer was a faithful teacher of the class for about 10 years. The class enjoyed Robbie Evans as teacher for a short period before he entered Union Theological Seminary.

Charles "Chuck" Fricke has taught the class for 16 years. He has covered several Books of the Bible in interesting and inspiring

studies. The class has grown tremendously with 136 members as of May 1990. Ages of members range from the thirties to the seventies.

The class has met in six different classrooms over the years, finally locating in the second floor of Cairn Hall. Projects have ranged from helping in the prison ministry to luncheons for college students.

Class activities include pig pickings, small conversational dinner groups and square dances. These have been some of the socials the class has enjoyed.

About ten years ago a church member's mother, from Norfolk, Virginia, donated an organ to the church and the Tom Albright Class was the happy recipient. With many choir members in the class, all join in singing praises to the Lord each Sunday morning as the class begins its program. Muriel Carey is the organist with Boyd Wilson, Norman Acker or Betty Fuller playing in her absence.

Tom Albright, a First Church Elder, was a man of integrity who loved the Lord—the class seeks to uphold his high standards.

Seekers Class

In the late summer of 1987 several members of First Presbyterian Church felt the need for a Sunday School Class that would do an in-depth discussion oriented type study of the Bible. The need was echoed by members and visitors alike who were seeking answers, based on Scriptures, to many problems facing individuals in all walks of life.

After several months of organization and with church approval the class held its first Sunday School session in November 1987. Marvin Dorman, a First Church Elder, was the first teacher and discussion leader. The first class president was John J. Cline.

The name of the class was decided upon as the "Seekers." This was taken from Jeremiah 29:13—"You will seek me and find me when you seek me with all your heart."

From the beginning the Class has been composed of a variety of age groups including singles and married couples. All members have been encouraged to attend and participate in discussions. The class meets in the mid-section of the second floor of the Cairn Hall.

The "Seekers," under the inspired leadership of Marvin Dorman, have grown from its modest beginning to a class membership of nearly forty members. The class began the study of the Gospel of Luke and is now in the process of "seeking" the Lord's word in Romans.

In addition to its Sunday study, the class is engaged in many First Church activities. It supplies bread weekly to the Raleigh Soup Kitchen. At Christmas the group ministers to the shut-ins and older members of the church through a program of caroling.

The "Seekers" are a growing active part of First Presbyterian Church.

Ed Greer Class

The Ed Greer Class began as the Young Adult Class in early 1973 when six young adult couples were invited to meet at the home of Dr. and Mrs. Al Edwards. They were asked about their interest in a young adult class. Plans were discussed about pursuing the positive interest of such an idea.

The class began with Ed Greer, a First Church Elder, as the teacher. He taught the class for a number of years giving the young Presbyterian adults excellent leadership and knowledge of the Bible which helped to increase their faith and ability to handle daily experiences. Since its beginnings the class has grown. It has 102 on the roll and an average attendance of about 43.

The name was changed from the Young Adult Class to the Ed Greer Class in August of 1979 when Mr. and Mrs. Greer left Raleigh to go to Southern Pines, North Carolina. The members gave Mr. Greer a going-away party and announced to him that the class would be named for him.

The Ed Greer Class has always believed that projects that help others are an important part of a living faith. Working together to help others build fellowships and bonds relationships. The current service projects of the class include: providing meals once a month for the Ark Shelter for the homeless; working at the Food Bank one day each month; supporting a needy family at Christmas; participating in the CROP Walk for hunger relief; participating in harvesting of leftover crops for the Food Bank and assisting in special maintenance of a facility for homeless families.

In addition to service projects, periodic donations are made to help meet identified needs in the church.

The members enjoy Christian fellowship outside the classroom at several social gatherings throughout the year.

The class meets on the second floor of Cairn Hall next to the Tom Albright Class. Visitors are welcome.

Cairn Hall Discussion Class

The Cairn Hall Discussion Class was formed in 1979 by some former members of the Tom Albright Class. The name, Cairn Hall Discussion Class, was used because of the location of the class meeting room in Cairn Hall and that discussion would be a primary part of the study process. The class was formed out of a desire to concentrate on Bible study through discussion among the members. Each book of the Bible is studied in depth, with various commentaries as support material. Class members lead the discussion.

The class enrollment is approximately 25 with an average attendance of 15 to 20.

Some of the projects supported by the class are: The Shepherd's Table (soup kitchen at Good Shepherd Episcopal Church), The Friendship Fund, support of unfortunate families at Christmas, Halifax Court project and the "adoption" of single, elderly church members.

The Richard Clyde Brand, Jr. Class

The Richard Clyde Brand, Jr. Class started in the basement of the Education Building in September 1986 for a group that wanted to have a special study of Rhodes, "Mighty Acts of God." It was to be for study until the book was covered. The teacher was "Rick" Brand. It was called "The Mighty Acts Class" by the bulletin until a good-bye party for "Rick" Brand in June 1988. That is when he was informed that the class was to be named in his honor and would continue as a specified class of the Sunday School. It became official in September 1988 by action of the Session.

There are forty-five members on the roll and the average attendance is twenty-five.

Activities include giving monthly to the Friendship Fund and the bringing of wrapped gifts to the annual Christmas caroling party for distribution through the church Friendship Program to street people or to the underprivileged.

For a group that started out wandering from place to place, trying to find a proper meeting room, the class is strong and settled now as it meets in the basement of the Education Building.

The Rick Brand Class encourages participation and discussion. It is a close group that welcomes new members and visitors. It places emphasis on Christian fellowship and care of each member and others. There is joy and love in this class. The present teacher, Martha Dale Stock, is loved and appreciated.

The Elective Class

The Elective Class was organized in July 1989. Because of the dwindling number of attendants in the Bill Edwards and the Singles classes, these two classes merged into one class in the fall of 1987 and went by the name of The Singles Class. Membership continued to decrease in number for various reasons; some people moved away; some went to other classes; some stopped coming to Sunday School. Because of the interest in continuing to use the *Celebrate: The Adult Journey* literature, the Elective Class was started by Lene Morton and Woody Otwell.

The Elective Class is a discussion class consisting of both singles and couples. It was given its name to encourage anyone that was looking to join a Sunday School class could "elect" to come and visit and then hopefully join the class. There are approximately ten members in the class with an average of five members attending each Sunday. The lessons are Biblically based and the literature being used is *Celebrate: The Adult Journey*. They explore the principles, lessons and truths from both the Old and New Testaments as they apply to the people of the Bible and try to see a correlation as to how the principles and truths apply to our lives today.

The class meets under the Sanctuary in a room across from the Choir Room.

Preschool Division of the Church School

First Presbyterian Church begins Christian nurture with the preschool child. Nurseries and classes are provided from birth to age 5 years, six rooms in which children experience a secure and loving environment for a beginning experience in the church school. Activities and curriculum for Christian nurture are introduced and geared to the developmental level of the child.

Elementary Division of the Church School

Five classes for children in grades 1 through 5 provide an opportunity for children to explore Biblical stories, church music, ways to worship, the lives of important persons in church history, missions, as they develop Biblical and research skills, and participate in creative activities to express their understandings.

Youth Division of the Church School

Six youth classes for grades 6 through 12 made an effort to make Biblical studies and the faith journey of youth relevant to today's life.

CHAPTER 10
Organizations

Women of the Church

No adequate history of any church can be recorded without a special section on the work of the women as an organized group in that church. The work of the women of the First Presbyterian Church of Raleigh began even before the formal organization of women's work. Dr. Hugh Lefler, in his *History of a Southern State—North Carolina*, wrote concerning women, "She has great influence within the limited areas of society in which it was proper for her to express herself—home, *church*, and charity work."

It would be difficult to think that Presbyterian women played no part in arranging for the church services in the State House, since the first pastor of the city and principal of the Raleigh Academy was a Presbyterian minister. Dr. William Leftwich Turner served from 1806 until 1810, and was followed by Dr. William McPheeters from 1810 until 1816, when he organized the First Presbyterian Church and became its first minister. Probably the ladies, with their servants, arranged flowers and made other preparations for the legislative building to be turned each week into an appropriate place for worship.

When First Presbyterian Church was organized on Sunday, January 21, 1816 (the list of charter members reveals that women outnumbered men three to one) the Lord's Supper was celebrated. The first baptism, on that same Sunday afternoon, was that of a baby girl named Margaret McPheeters. As early as 1843, a remarkable woman, Mrs. Frances Pollock Devereaux, a descendant of Jonathan Edwards, was a powerful influence in First Presbyterian Church. She it was who gave to the church the property on which the first manse was built. That property, on the corner of South Dawson and West Hargett Streets, was given to the church "as long as the doctrines of the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms* shall be taught in the pulpit." Mrs. Devereaux also provided the manse with the pastor's library, which contained many volumes expounding the doctrines of Calvinism. The Church still owns the property on Dawson and Hargett Streets. When the Church Sanctuary was remodeled in 1956, the beautiful Willett stained-glass windows in the chancel were dedicated as a memorial to Mrs. Devereaux.

There are several handwritten and typewritten histories of the early years of the church, as well as some minutes of Session, Sunday School classes, and such. One of the typewritten histories of the

early years states "that before 1875 the women were helping in the local church and holding a weekly prayer meeting at the homes of members, but they left no written record of their work."

Finally, in 1875 the ladies of First Presbyterian Church of Raleigh organized the Ladies Foreign Missionary Society. The organizational meeting minutes and other records from 1875 to 1890 are carefully recorded in small record books and are being kept as a part of First Presbyterian Church history.

The minutes of the first meeting record, "The ladies of this church, feeling their hearts stirred up to take part in hastening the glorious fulfillment of God's promise that the heathen shall be given to Christ for an inheritance and the uttermost parts of the earth for a possession concluded to organize themselves into a society for the furtherance of this work." The first meeting was held at Mrs. William Crow's home on September 15, 1875.

> About 25 ladies being present, Mrs. Jessie Brown was called to the chair and, after prayer was offered, a constitution was read and unanimously adopted. Mrs. M. R. Lacy was chosen President; Miss Elizabeth V. Penick, Secretary and Treasurer. After taking the names of all present and agreeing to meet the 1st Wednesday of every month the meeting adjourned.
>
> Since that time several names have been added and there are now 35 members of the Society. These persons subscribed amounts to $9.45 per month. Besides this we have received from kind friends the sum of $4.00 as donations—$2.00 from Mrs. Colton and $2.00 anonymously.
>
> Therefore we think there is great cause for encouragement and we can but hope that during the coming year we will give our all for Christ remembering His words "Herein is my Father glorified that you bear much fruit." October 5, 1875—E. V. Penick, Sec. & Treas.

Mrs. Lacy served as President until her death in 1880. Others who served as President were Mrs. W. N. H. Smith, Mrs. E. C. Kerr, Mrs. A. Bauman, and Mrs. W. S. Primrose.

By 1877 the Ladies Foreign Missionary Society had formed auxiliary groups—the Peace Institute Society of Young Ladies and the Busy Bee Band for children. Both of these groups met regularly, having programs about missionaries and mission work. That the ladies of Peace Institute organized under the direction of the ladies of First Presbyterian Church shows how close were the ties between the

church and the college, and the responsibility felt by the members of First Church for the care and nurture of the ladies of Peace Institute.

The Busy Bee Band were children of First Presbyterian Church families. The group was divided into four classes:

Class Number 1—Girls under age 10

Class Number 2—Girls from ages 10 to 14

The boys were divided the same way.

Each member was encouraged to earn and save money for his or her mite box, with the money going to missionaries. First, second, and third honors were recognized by name, and the amount earned and given was recorded. Such familiar names as Mary Frances Bowen, Edward Seawell, Herbert Jackson, Lula Stockard, Blanche and Emma White, and William Harding appear in these Busy Bee records.

The Foreign Missionary Society existed for twenty-three and one-half years. During that time the contributions from the Society were over $6,000 for foreign missions.

In 1878 the Home Mission Society was organized. This group of ladies was dedicated to assisting in the education of candidates for the ministry. Mrs. Reid was most active in the Home Mission Society.

About the same time (1878) the Ladies Aid Society was formed. The ladies made aprons which sold for fifty cents each. They had a Ladies Exchange where they sold cakes, pies, towels, etc., to make money for church causes. They helped to finance charity work in the Raleigh area, and they also paid for such things as the carpets for the Sunday School room. The names of several ladies appear on all three Societies' rolls—Mrs. Alice Timberlake, Mrs. W. S. Primrose, Mrs. W. H. Crow, Mrs. Farnsworth, and Mrs. William McPheeters.

The ladies of First Presbyterian Church were active in the work of Albemarle Presbytery, of which First Church was a part from 1891 until 1924. Prior to that, First Church had been a member of Orange and Roanoke Presbyteries. Later, the Church was in Orange Presbytery again.

In 1898 The Women's Home and Foreign Missionary Union of Albemarle Presbytery was organized in the Sunday School room of First Presbyterian Church (the section of the old building now used as the Bettie Penick classroom and the Wyatt Chapel). This organization of the women took place during the Fall Stated Meeting

of Presbytery. Reports by Miss Bettie Penick and by Mrs. Elvira Worth Moffitt, each of whom served as president of the Women of Albemarle Presbyterial, are included in the records. Short histories of First Church, written by these ladies, were placed in the cornerstone of the new church built in 1898.

The ladies deemed it more convenient to hold the annual meetings of Presbyterial at a time other than the meeting of Presbytery; thus a date in March or April was chosen, with the meetings of all Presbyterials following each other since the Synodical president, along with a chosen Bible teacher and a mission speaker, attended each of the Presbyterial meetings. While First Church was a part of Albemarle Presbytery, representatives or delegates went to meetings hosted by Henderson, Raleigh, Washington (NC), Goldsboro, Elizabeth City, and Tarboro. After 1924 the meetings of Granville Presbytery were usually held in Raleigh, Durham, Roanoke Rapids, and Henderson. These meetings were at least three days long, with four or five sessions daily plus Board meetings, and required much planning by the hostess church for housing, transportation, and feeding of the delegates.

By 1912 the societies reported that each ladies' group was observing two weeks of prayer and self-denial—one for Foreign Missions and the other for Home Missions. Other officers were added to the Executive Board—a Secretary of Literature and a Historian.

The meeting of Albemarle ladies held in 1913 reported:

Number of members	708
Contributed to Foreign Missions	$1,596.80
Contributed to Home Missions	541.75
Other causes	1,085.09
	$3,223.64

At this 1913 meeting in Tarboro, Mrs. Jackson Johnson, president of the North Carolina Synodical, explained the plan of the Woman's Auxiliary being proposed by the General Assembly.

But to return to the work of the ladies in First Church of Raleigh, it is necessary to note the various organizations then functioning. The Young Ladies Society, the Junior Presbyterians, the Pathfinders, and the Pansy Club seemed to be under the oversight of the Home Mission Society; whereas, the Busy Bees and the Peace Institute Society seemed to be sponsored by the Foreign Mission Society. "The Pathfinders was an organization of girls between the ages of fourteen (14) and eighteen (18). The first objective was to get them to attend church and prepare themselves for Christian work."

The Young Ladies Society held a Baby Bazaar every year. They helped to pay for the church organ. The Junior Presbyterians were organized by Mrs. Herbert Battle. She was succeeded by Mrs. J. M. Turner. This Society bought the flower holder for the chancel (the beautiful three footed brass urn) in memory of four of their members: Mary Duncan, Elise Heartt, Cora Holt, and Elise Stamps Parker. This Society was the first to receive and fill Christmas letters for Barium Springs (the Presbyterian Home for Children).

By 1904 the minutes read, "Feeling assured that better results could be obtained with complete organization of the various societies of the church, the pastor, Dr. Moment, suggested to the ladies a plan by which such an organization could be effected." The plan called for the Missionary Societies, the Ladies Aid, the Young Ladies Societies, with the various auxiliaries, to be merged into one general society to be known as the Ladies Society for Christian Work of the First Presbyterian Church of Raleigh. There were three departments: (i) Foreign Mission, (ii) Home Mission, and (iii) Local. The departments were equally divided with each choosing its own chairman and secretary, yet all were members of the general society. The record states that, "the matter of dividing the membership was one of peculiar difficulty. In order to preserve equality of membership it was found necessary to place some in entirely new fields of labor."

Each member was to make a voluntary monthly contribution through the envelope system. Dr. Moment named the nominating committee and the nominating committee brought in its report. The voting was done by ballot with each office voted for separately. The results were as follows:

President—Mrs. W. S. Primrose

Secretary—Mrs. L. P. Duncan

Treasurer—Mrs. B. R. Lacy

Assistant Treasurer—Mrs. J. W. Scott

The Minute Book of the Ladies Society for Christian Work of the First Presbyterian Church of Raleigh, North Carolina records the Constitution and By-laws along with a Preamble. The organization date was November 3, 1904 and the first general meeting was November 7, 1904, when the full organization of the departments was completed. The organization was:

Foreign Mission Department

Chairman	Miss Bettie Penick
Secretary	Mrs. J. P. Presnell
	Mrs. Kate Walker

Home Mission Department

Chairman	Mrs. A. P. Bauman
Secretary	Miss Nan Dinwiddie

Local Department

Chairman	Mrs. E. E. Moffitt
Secretary	Miss Bessie Yates

Beautifully kept minutes show that general meeting attendance usually numbered from 44 to 58 on the first Monday of each month. Each meeting began with a devotional and closed with the Doxology. Like the Ladies Aid Society, which preceded the Ladies Society for Christian Work, they gave monthly offerings to Barium Springs (caring for at least two orphans), sent Christmas gifts to *each* child at Barium Springs, gave money for foreign missions, helped retire the church debt, and contributed to the purchase of the church carpet. The minutes of the June 1910 meeting report an offering of seventy dollars.

The speakers for these meetings show an interest in a wide range of subjects. They include Mrs. Price, a missionary from Japan; Mr. Primrose, one of the church elders, who spoke on Africa; a speaker to tell of plans for a YWCA in Raleigh; Miss Towles, a Home Mission missionary from the mountains; someone from the Associated Charities of Raleigh; Mr. Bowman, a legislator, who spoke of the mission work in Mitchell County; Mr. Hemphill, the assistant pastor of First Presbyterian Church, who told of the mission work in Wake County; as well as a Miss Lucy Little, missionary from China. Not only did the meetings present outstanding speakers, they also featured solos and other musical numbers, often by members of the Peace Institute faculty. When there were special speakers, the attendance was often more than seventy-five ladies, who usually concluded their meetings with a reception in the parlor. Always there were beautiful flower arrangements and delicious refreshments, enhanced by gleaming silver and crystal appointments.

Whenever a member was lost by death, a beautifully-written tribute was recorded and filed with the minutes.

The Ladies Society for Christian Work of First Presbyterian Church was the Women's Organization from 1904 until 1920, during which time eight ladies served as president.

1904-1907	Mrs. W. S. Primrose	1907-1909	Mrs. L. P. Duncan
1909-1911	Mrs. M. P. Bauman	1911-1913	Mrs. Leo D. Heartt
1913-1915	Mrs. C. E. Johnson	1915-1917	Mrs. B. R. Lacy
1917-1919	Mrs. H. Stockard	1919-1920	Mrs. G. Ramsey

The friendship for each other, the love and concern for all of the people of the growing capital city, and especially for the work of First Presbyterian Church, should inspire women of all times to serve well.

During the time of the Ladies Society for Christian Work at First Presbyterian, there seems to have been organized a Young Ladies Auxiliary. The minutes of this group are interesting. They record activities faithfully, but no minutes are signed.

Evidently the group became a circle or a part of the Woman's Auxiliary, for these young ladies later were leaders of First Presbyterian Church and active in the work of Granville Presbyterial. This group functioned from 1919 until 1925. They not only did Bible study and mission study, but they also promoted many projects for making money. They wrote about their booth at the State Fair, the tearoom at the church, and a baby clinic and contest. They used blessing boxes. By these means they raised money for the dining room at the Barium Springs Presbyterian Home for Children. They raised money for the hospital campaign fund at Rex Hospital. They had a milk fund and an ice fund. They noted their gifts of clothing and toys to Barium Springs. They also raised money to put a carpet in the sanctuary. They made hospital visits to the sick. They shared their canned vegetables, jellies, pickles, and preserves with the needy of Raleigh.

Gardening was encouraged during World War I, so many of the ladies planted Victory Gardens. The ladies worked with the Red Cross. Not only did they work at the canteen serving food to the troop trains that passed through so often, but they knitted socks, scarves and sweaters for men in camp and overseas. They made baby clothes, and they helped to finance nursing care and medicine. Especially were they active in providing all the help possible during the great influenza epidemic when schools were closed, and the Raleigh High School, which occupied the site that now belongs to First Presbyterian known as Cairn Hall, was used as a hospital facility. Mrs. William T. Harding was heard to say, "I don't like to sew on Sunday, but the ox is in the ditch. We must get more face masks made immediately for the nurses and doctors at the hospital in the Raleigh High School Building."

The Woman's Auxiliary of the Presbyterian Church in the U.S. was organized in 1912 by Mrs. Hallie Paxson Winsborough of Missouri. It was not until 1920 that Granville Presbyterial was organized. This was the plan that had been presented in 1913 by Mrs. Jackson Johnson, Synodical president, to the women at their Presbyterial meeting in Tarboro.

Now under the capable leadership of Dr. William McC. White, pastor, the ladies of First Presbyterian, as well as the other churches of Granville Presbytery, adopted the Auxiliary plan for Women's Work, and Mrs. B. R. Lacy became the first president of the Woman's Auxiliary of First Presbyterian Church. She also helped to organize the Women of Granville Presbytery.

The whole General Assembly organization was strong with specific objectives and goals. The budgets were so set up that the Woman's Auxiliary not only gave to all church causes but had special offerings for home missions, foreign missions, Joy Gift (ministerial relief), and May birthday offering. A very special offering was designated by the women for home missions or foreign missions in alternate years. With this offering, announced at Montreat at the Woman's Auxiliary General Assembly Training School, the women built churches, hospitals, schools, etc. There was much interest, and the women of the Synodicals worked hard for first place in giving. Most often North Carolina Synodical was first in per capita giving, but Texas usually had first place in total amounts.

The ladies of First Presbyterian Church were proud of Mrs. George U. Baucom, Jr., who as North Carolina Synodical President, served as chairman of the Advisory Committee of the General Assembly's Committee on Women's Work. They were pleased that Dr. James Sprunt served a number of years on the Committee on Women's Work. These were the days when each church court still had a Committee on Women's Work, with an elder or minister as chairman of that committee. Dr. Janie McGaughey was the guiding light of the organization. She followed Mrs. Hallie Paxson Winsborough. Each lady really embraced the goal of "Every woman enlisted for Christ." They also firmly believed in shifting circles annually.

The ladies of First Church were still using many methods of raising money. In 1923 they published *Capital City Cook Book—a Collection of Practical, Tested Recipes by Many of the Best Housekeepers*. The book was revised in 1927. It was bound in a dark red hardback cover, was published by Edwards and Broughton first in 1923 and then in 1927 with a copyright. It had 148 pages which included not only recipes but advertisements paid for by the merchants and businessmen of Raleigh, and also had a page of general cooking hints. The book was dedicated to Mrs. R. B. Lacy by her associates and co-workers in the Women's Auxiliary of First Presbyterian Church.

In 1923 the Women's Auxiliary of First Presbyterian Church lost many fine and talented ladies to West Raleigh Presbyterian

Church, a new church organized that year. Many of those who remained at First Church, as well as those who departed, had participated in the organization of the new church.

During these years it was the Women's Auxiliary which sent the young people to conferences. The author remembers very vividly a week at Davidson College for a young people's conference, and the report she made to the Auxiliary on the first meeting following the conference week.

Meetings of the Board were always on the first Monday of each month at 3:00. Circles met on the second Monday in the homes of circle members at 3:00. The third Monday the general meeting, with reports of the officers, committee chairmen, and cause secretaries, was held at the church. There was a devotional and a program emphasizing the cause designated for that month. The cause secretaries presented the programs. After the meeting there was always a social hour. The fourth Monday of the month was devoted to visiting. The ladies donned their hats and gloves and called on new members, sick and shut-ins, or bereaved.

Mrs. Robert Wyatt was the first to organize a circle of young businesswomen. This group met at night. In 1946 a young mother's circle was organized to meet at 7:30 p.m. with the idea that the fathers could keep the children on that evening. Mrs. John Powell was its first chairman.

During the early twenties, when the Vanguard Bible Class was working so hard to establish chapels, several women went on Sunday afternoons to help with the Sunday School teaching. Miss Miriam Seawell, Mrs. B. H. Bunch, Mrs. Henry Parker, and Mrs. David Worth went each Sunday afternoon to First Vanguard (now Milner Memorial Presbyterian Church). Frances Thompson Thomas went to North Vanguard (now Westminster Presbyterian).

Circles not only held monthly meetings in homes or at the church, but they were assigned specific Sundays to be responsible for flowers in the sanctuary and to help serve some of the various luncheons and dinners under the direction of the church hostess. The Program of Progress promoted throughout the General Assembly involved women. In a letter to Women's Work Leaders, Mr. Roy LeCraw wrote, "Through the cooperation of the committee on Women's Work this leaflet is being sent to all the leaders of women's groups. We hope you will do what you can to distribute it whenever it will be helpful in getting the potential power of church into action."

No longer did the ladies promote bazaars, or tearooms, or sell Watkins vanilla. They financed their work through voluntary monthly offerings. The budget was planned and presented to the auxiliary. Later the Women of the Church included every church cause—local, Presbyterial, Synodical, and General Assembly, plus special gifts. The budget for 1946-1947 and 1947-1948 shows how the percentages, as recommended by Granville Presbytery, were being used by the women to promote all church agencies. Then the women added, under current expenses, some of their very own projects. These did not include the special offerings for birthday, home missions, foreign missions, Barium Springs Home for Children, and Joy Gift. To these they contributed generously also.

Women's Auxiliary—First Presbyterian

Budget 1946-1947

Percent of Total	Benevolences	
19.0	Foreign Missions	$ 228.00
11.0	Assembly's Home Missions	132.00
5.0	Christian Education and Ministerial Relief	60.00
2.0	Religious Education and Young People's Work	24.00
1.0	Assembly's Training School	12.00
0.5	Bible Cause	6.00
3.5	Defense Service Council	42.00
1.5	War Relief	18.00
0.375	Evangelism	4.50
0.625	Radio	7.50
8.5	Synod's Home Missions	102.00
5.0	Orphanages	60.00
12.5	Educational Institutions	150.00
1.5	Union Theological Seminary	18.00
25.0	Presbytery Home Missions	300.00
3.0	Religious Education and work at State Institution	36.00
	TOTAL BENEVOLENCES	$1,200.00

Current Expenses

Barium Orphanage	$ 192.00
White Cross (Moxton Infirmary)	25.00
Peace College	50.00
Two Native Teachers in Africa	70.00
Delegate to Montreat	50.00
Delegates to Colored Conference	25.00
Annex Fund	50.00
Contingent Fee	175.00
Literature	130.00
Miscellaneous	208.00
TOTAL CURRENT EXPENSES	$ 975.00
GRAND TOTAL	$2,175.00

Each Day Circle Responsible for	160.00
Senior Business Women's Circle	250.00
Junior Business Women's Circle (Membership 546)	165.00

Each year the benevolence budget was increased so that in 1947-1948 the benevolence budget was $1,244.00, and the Current Expenses added nearly $1,000.00, bringing the total budget to $2,200.00. The church year was from April through March.

In 1957, as Women of the Church, the fiscal year was a calendar year. The financial report gives an idea of the work of the women for that year.

Women of the Church
Financial Report
January 1, 1957 to December 31, 1957

Receipts

Balance Brought Forward	$ 202.48
Circle Offering	3,431.36
Special Offering	1,612.28
Church Papers	33.00
Refund on Literature	88.90
Refund on *Day by Day*	74.65
Assembly's Training School	1.00
Friends of the Seminary	20.00
Gift for Young People's Work	10.00
Montreat Refund	40.00
Student Delegate to Youth Conference	48.00

Building Fund (Transferred from First Federal)	618.13
Special Gift—Oscar Marvin	73.05
Memorial Fund—Belle C. Heartt (flowers)	600.00
TOTAL RECEIPTS	$6,852.85

Disbursements

Special Offerings (detail below)	$1,612.28
Benevolences	1,398.00
Barium	192.00
Contingent Fund	210.00
Delegates	206.00
Literature	271.90
Peace College	150.00
Kitchen Fund	50.00
White Cross	43.90
Two Native Teachers to Africa	70.00
Youth Activities	85.00
Friends of the Seminary	20.00
Honorary Life Memberships	75.00
Bible School	11.62
Raleigh Council of Church Women	25.00
Library	25.00
Day by Day	114.00
Miscellaneous	264.43
Stillman Training School	10.00
Historical Foundation	2.00
Speakers	15.00
Nursery	10.00
Student Delegate to Youth Conference	50.00
Fellowship Hall	335.00
Building Fund on Savings	600.00
Special Gift—Oscar Marvin	73.05
Memorial Fund—Belle C. Heartt	600.00
TOTAL DISBURSEMENTS	$6,519.18

Special Offerings

Birthday Offerings	$ 271.78
Barium—Thanksgiving	217.66
Church Extension	194.30
Joy Gift	344.51
World Missions	489.65
Barium—Christmas	148.38
TOTAL	$1,612.28

Mrs. Walter M. Shelton, Treasurer

By 1985-86 the Women of the Church budget was made shorter but had increased greatly in the amount given.

Benevolences (General Assembly, Synod and Presbytery Causes)	$1,602.00
Special Benevolences —including White Cross, Mission Court, Glade Valley, N.C. Women's Training School, Presbyterial Scholarship, Peace College, Kate Sprunt Library, Special Fund for Life Membership, and postage for overseas shipment	$1,469.26
Operating Expenses —including yearbooks, delegates, stationery and postage, speakers and guests, literature, flowers for sanctuary, audit, and miscellaneous, with each circle responsible for $404.00	$2,928.74
TOTAL BUDGET	$6,000.00

Even then, the oversubscribed amount of $1,200 was allocated: $200 to Mission Court, $500 to the new Fellowship Hall, and $500 to Martha McCorkle to be used in her ministry to the sick and shut-ins.

By 1980 much of the terminology had changed. There were still the local officers (president, 1st and 2nd vice-presidents, recording secretary, assistant recording secretary, corresponding secretary, treasurer and historian), but cause secretaries had vanished and fewer program committees were formed—Personal Faith and Family Life, Christian Community Action, Ecumenical Missions, and Leadership and Resources. The Women of the First Presbyterian Church then added some appointed committees—Advisory (the immediate three past presidents), Constitution and By-Laws, Finance, Flowers, Honorary Life and Memorial Membership, Music, and Social. Special representatives were appointed for the Library, Strengthening of the Church (Christian Education), Nominating Committee for Elders and Deacons, Urban Council, Meals on Wheels, and Preparation for Communion Sunday.

By 1989-1990, the circles were still acting as hostesses for church luncheons, dinners and receptions. There are still monthly prayer services before the general meeting, and the circles continue to have regular Bible study and programs on church topics. The financial statement for the year ending May 31, 1989 shows the amazing amount of $14,883 contributed to various causes.

The presentation of an Honorary Life Membership was planned as a way of conferring an honor on a member. The contribution associated with an Honorary Life Membership was sent to the Atlanta office to the Women's Work Committee, bought a special pin and certificate, and furnished funds to be used to send specially-trained Bible teachers and missions studies and program leaders to the churches, especially the smaller ones. Now most of the money is designated for scholarships.

The first Honorary Life Membership in First Presbyterian Church was given to Mrs. Andrew Syme in 1938. This pin has been mounted on a plaque and presented to the church library by Mrs. Guy Mendenhall, Mrs. Syme's niece. Since 1938, one hundred twenty-four ladies have been recognized, and also, Dr. James Sprunt, Dr. Albert Edwards, Dr. William McCorkle, the Reverend John Boyd, and Mr. Norman Acker, Jr.

The following list records the names and dates of persons thus honored by First Presbyterian women.

Life and Memorial Memberships

1938 Mrs. Andrew Syme*
1939 Mrs. W. McC. White*
1940 Mrs. L. P. Duncan*
1941 Miss Mary L. Porter*
1944 Mrs. J. C. Little*
1945 Mrs. Mary B. Sherwood*
Miss Grace Bates*
1946 Mrs. B. H. Bunch*
1947 Mrs. C. P. Wharton*
Mrs. B. F. Montague*
Miss Susan McPheeters*
1948 Miss Belle Heartt*
Miss Cornelia Heartt*
1949 Mrs. G. U. Baucom, Jr.*
Mrs. David Worth
1950 Mrs. M. O. Sommers*
Mrs. Robert J. Wyatt*
1951 Mrs. Thomas Stamps*
Mrs. Fred F. Harding*
1952 Mrs. W. C. Pressly
Mrs. W. T. Martin*
Mrs. P. H. Kime*
1953 Mrs. Homer Culbreth*
Mrs. Z. P. Metcalf*
Mrs. L. M. Smith*
Dr. James Sprunt*
Mrs. Kate C. Sprunt*
Mrs. W. T. Harding*
Mrs. Clyde H. Hunter*
1954 Mrs. O. P. Hay*
Mrs. Will Brown*
1955 Mrs. F. W. Sherwood*
Mrs. R. B. Spencer*
1956 Mrs. E. L. Barber
Mrs. W. T. Scarborough*
1957 Mrs. J. C. Allison*
Mrs. J. H. Andrews*
Mrs. E. R. Moore*
1958 Mrs. J. D. Beaty*
Mrs. N. G. Fonville
1959 Mrs. W. B. Aycock*
Miss Addie Webb*
Mrs. Alan O'Neal
1960 Mrs. R. Y. McPherson*
Mrs. L. R. Thacker*
1962 Mrs. Estelle Briggs*
Mrs. Louise Hester
Mrs. F. B. McLeod*
1963 Mrs. W. Kelvin Gray
Mrs. Kate C. Taylor*

1964 Mrs. Leo Heartt*
Mrs. Bill Sharpe*
1965 Mrs. McKinley Dollar
Mrs. Greyson Quarles
Mrs. Joel Thompson*
1966 Mrs. Albert G. Edwards
Mrs. Frances Huff*
Mrs. R. Brooks Peters*
1967 Mrs. J. E. Beaman*
Mrs. Micou Browne
Mrs. L. B. Hopkins*
Mrs. Lelia C. Morgan
Mrs. J. T. Still, Jr.
1968 Dr. Albert G. Edwards
Mrs. David I. Fort*
Miss Frances Lacy*
Mrs. Henry N. Parker
Mrs. Lloyd H. Swindell
1969 Mrs. Earl T. Jones*
Mrs. J. C. Morrison
1970 Mrs. Wm. H. McCorkle
Dr. Wm. H. McCorkle*
Mrs. Wallace Link
1971 Mrs. J. C. Little, Jr.
Mrs. Scott Smith
1972 Miss Cleo Murray*
Mrs. William G. Ross
1973 Mrs. W. T. Beaty
Mrs. James R. Wright
1974 Mrs. Tom Grier
Mrs. W. E. Holland
Mrs. Paul Hoover
1975 Mrs. William J. Brown
Mrs. John W. Coates
Mrs. George Cooper, Jr.
Mrs. M. B. McEwen*
1976 Mrs. Edward Murray
Mrs. Oscar P. Hay, Jr.
Mrs. Ralph D. Clements
1977 Mrs. A. Fay Smith
Mrs. E. Hughes Scott
Mrs. Stephen Woodson
1978 Mrs. Raymond F. Kreiner*
Mrs. John R. Powell
1979 Mrs. Grace Prevost*
Mrs. Henry Smith
Mr. John B. Boyd*
1980 Mrs. Faison M. Hicks
Mrs. Lena H. Rucker*
Mrs. John B. Pridgen
1981 Mrs. Claude Bridges
Mrs. E. P. McMillan
Mrs. John S. Patterson
1982 Mrs. S. David Frazier
Mrs. J. W. McGinnis
Miss Mary Lou Pressly
1983 Mrs. H. D. Cashion
Mrs. Paul Jordan
Mrs. S. D. Mauney
1984 Mrs. James L. Bost
Mrs. Marion M. Fuller
Mrs. Robert B. Lyons
1985 Mrs. Franklin E. Braswell
Mrs. Gilbert G. Leonard
Mrs. A. K. Robertson, Jr.
1986 Mrs. L. Y. Ballentine
Mrs. Guy Mendenhall
Mrs. Dan Meacham
1987 Mrs. John Stone
Mrs. David R. Permar
1988 Mrs. W. Ed Greer
Mrs. William G. Reaves
Mrs. Harold B. Fuller
1989 Mr. G. Norman Acker, Jr.
Mrs. Melford T. Mann
Miss Betty Fuller
1990 Mrs. H. Bradford Craig
Mrs. Mary Kendall
Mrs. J. T. Outlaw

Life Memberships by Granville Presbyterial

1937 Mrs. B. R. Lacy*
1942 Mrs. Robert J. Wyatt*
1944 Mrs. G. U. Baucom, Jr.*
1945 Mrs. J. C. Little*
1947 Mrs. James T. Maddrey*
1954 Mrs. D. C. Worth
1958 Mrs. E. L. Barber
1959 Dr. W. C. Pressly*
1968 Mrs. W. T. Beaty
1970 Mrs. Earl T. Jones*

Life Memberships by Synodical of North Carolina

1950 Mrs. G. U. Baucom, Jr.*

*Deceased

The programs honoring the ladies of First Church in recent years have been planned for April. Even though the women nominate the recipient, a committee makes the decision after considering the many nominations. It plans the program, including music and drama, and invites the family members (all in secret). Not until the citation is read do the members of Women of the Church know who the recipient is, and at that moment family members appear, much to the surprise and delight of all.

Granville Presbyterial presented Life Memberships to nine women from First Presbyterian Church and to Dr. William C. Pressly, president of Peace College. The ladies of Granville recognized for their work as presidents of Granville Presbyterial include Mrs. B. R. Lacy (1937), Mrs. Robert Wyatt (1942), Mrs. G. U. Baucom, Jr. (1944), Mrs. J. C. Little (1945), Mrs. James T. Maddrey (1947), Mrs. David Worth (1954), and Mrs. E. L. Barber (1958). Granville Presbyterial also recognized Mrs. W. T. Beaty for her work in world missions and Mrs. Earl Jones for her work in establishing scholarships.

Mrs. George U. Baucom, Jr., was honored, not only by the Women's Auxiliary and Granville Presbyterial, but also by Synodical. The ladies of First Church furnished a room at the William Black home in Montreat in her honor, and they gave the beautiful white silk paraments at First Church as a memorial to her. She served as president of the Women of the Church in 1952-1953, after having served as president of the Auxiliary in 1928-1930.

One other lady has served twice—Mrs. Robert B. Lyons (Kitty) in 1981-1983 and again in 1987-1989 at a time when the organization was changed to Presbyterian Women. Her quiet, dedicated, tactful personality, along with her experience, were needed greatly at this time of transition.

The Rev. M. O. Sommer's first sermon as minister of First Presbyterian Church was on Pearl Harbor Sunday. During the World War II years, the ladies of First Presbyterian made beds in the church annex (a building just back of Memorial Hall which was used by a Boy Scout troop, Alcoholics Anonymous, and for storage). The building was refurbished with a small sitting room and dormitory space so that soldiers from Fort Bragg, Camp Lejeune, Seymour Johnson Air Force Base, and other areas could have a place to stay on weekends when they were able to be away from their base. The ladies made the beds, put in fresh flowers and magazines, stocked the facility with cookies, cakes, and coffee. Members of the Vanguard Class took turns acting as hosts. Mrs. Thomas Stamps and Mrs. Frank Sherwood were presidents of the Auxiliary during these years, and Mrs. George Geoghegan was chairwoman for the undertaking.

Many ladies in circle groups took turns chaperoning young ladies to dances at military posts and at the Raleigh YWCA where dancing and refreshments were enjoyed each Saturday night.

Ladies of Raleigh's First Presbyterian Church also held a special prayer service weekly at the church when each serviceman was prayed for by name. The ladies were the ones who persuaded the pastor to have a moment of silent prayer for "our soldiers" each Sunday during the eleven o'clock hour of worship. During this moment, "My Country 'Tis of Thee" was played softly on the organ by Miss Sadie (Mrs. C. P. Wharton), the beloved organist for many years.

These were also the days when prayer services, scheduled by the women, were held in the homes.

The cottage prayer services in October were for home missions and the February ones were for foreign missions. The services were conducted by elders who not only used Scriptures but also the mission study book prepared by the General Assembly. The mission study books were read by the women. By passing the books around in the circle, with each woman signing the book after she had read it, a record was kept of the number of readers.

Earlier in the 1920's, Mrs. Andrew Syme opened her home to prayer groups for the women. Each Tuesday morning some fifteen or more women met at Mrs. Syme's home on the corner of North and Person Streets, read Scriptures, and got down on their knees and prayed for church members and church causes in the local congregation, Presbytery, Synod, and General Assembly.

The church fiscal year began in April. The women voted to continue the circle meetings in their homes as neighborhood circles on

the second Monday. There were still many shortages—gas rations, sugar rations, shoe rations, and there were still meatless days and sweetless days. The third Monday was designated for the Executive Board and the general meeting at the church. These meetings were luncheon meetings (cost 50 cents). There was insufficient china, so the president borrowed from Miss Grammer at Peace College enough plates, cups, and saucers for the meeting. After the meeting, when the dishes had been washed, she took them back to Peace College. When Mrs. Robert Wyatt realized what the president was doing, she spoke to Mr. Rob and the deacons. China was bought! The ladies liked the luncheon meetings, and they have continued them to this day. The Council meetings, or Board meetings, went back to the first Monday, and prior to the general meeting a prayer service is held. When the Board and general meetings were held on the same day, the president and officers had to plan and think months ahead. Each month a mimeographed newssheet giving reports, announcements, and plans was sent to the circle chairmen. These papers are complete and most interesting.

A quote from the *Raleigh Times* in 1946 shows how seriously the women regarded church work and accepted their responsibility.

> The shrubs around First Presbyterian Church received a manicure yesterday thanks to two energetic women of the congregation. Working in finery which might have been more in place at a Sunday School social, the two matronly gardeners used shears and rakes with more speed than most professionals. (These ladies were Mrs. John Andrews and Miss Susan McPheeters, chairmen of the House and Grounds Committee of Woman's Auxiliary.)

Newspapers were glad to have information on church activities. The publicity chairman phoned in the news. Often the election and installation of Auxiliary officers, special luncheons, church picnics or family nights (which were frequently held on the lawn at Peace College) were featured in two-column spreads. They devoted large space to the annual birthday party—a time in May when the women met for programs and social events and gave a special offering to home missions one year and to foreign missions the next. In First Church, those May meetings were often garden parties in the gardens of Mrs. Karl Hudson, Mrs. Robert Wyatt, Mrs. John Andrews, Mrs. R. Y. McPherson, or at Peace College. When Mrs. Kerr Scott and Mrs. James Holshouser were the first ladies of the State, the birthday party was held at the Governor's Mansion.

Since every resident woman was automatically a member of the Women's Auxiliary, efforts were made to keep the refreshments at

circles simple. At one circle meeting the president said, "Oh, my dear, you have done so much! You have served a beautiful luncheon." Mrs. J. D. Kase replied, "I do this for my book club and my DAR groups. I can do no less for my church."

It was the women's groups that stressed family altars and Bible reading. In the 1950's there were as many as 200 users of *Day by Day*. It was the women who clothed children at Barium Springs and filled Christmas letters for every child. Today, it is the women who collect food for the pantry, clothes for the clothes closet, and assist Mrs. Carol O'Briant in the distribution of these items.

White Memorial Presbyterian Church was organized in 1946. Often during the summer, the Auxiliary president was in conference with Mr. Karl Hudson and Mr. Don Kimrey, who had already been appointed by the Session as chairman of the Committee on Women's Work. Mr. Karl could finally tell the president the first of September that the Reverend Charles Lynn Brown had accepted the call to become the first pastor of White Memorial Presbyterian Church. Across the top of the monthly notes to the officers and circle chairmen who planned to be members of White Memorial the president wrote, "Congratulations! I understand your pastor has accepted the call. Beginning in October your duties at First Presbyterian will be completed."

The president then called the ladies who were going to White Memorial to a meeting in the Bettie Penick Sunday School classroom with the District chairman, Mrs. Russell Buffalo, presiding and with Mrs. George U. Baucom, Jr., making a special talk. The ladies elected by ballot Mrs. John Minter as their first president. The other officers, committee chairmen, and cause secretaries volunteered for the offices until all were filled. At the September Loyalty meeting on the third Monday night, traditionally a dinner meeting honoring Peace College Faculty and the husbands of Auxiliary members, the new officers of White Memorial Women's Auxiliary were installed by Mrs. Baucom, the North Carolina Synodical president and chairman of the Advisory Committee of Women's Work for the General Assembly. Judge A. A. F. Seawell, chairman of the Committee on Women's Work for the Session of First Presbyterian, brought greetings. Mrs. David Worth, president, presided and presented the newly-formed auxiliary of one hundred fourteen members money for their workbooks and other expenses, a gavel, and a Bible to be passed on by each president after she had signed her name. This custom, started by Mrs. J. C. Little (Alma), is one continuing even today at First Presbyterian Church.

On that eventful night, all past presidents of the Women's Auxiliary from 1920 to 1946 were present. Mrs. L. M. Smith made corsages for each one and Mr. James Denmark made a lovely group photograph. The remarkable thing about all of this was the fact that the ladies of First Church who had lost so many members through this colonization were still able to not only meet their budget but to oversubscribe it. They also met all obligations in service.

Judge Seawell, the chairman of the Committee on Women's Work for First Presbyterian, was glad to receive his own copy of the women's monthly news report sent to the officers, committee chairmen, and circle chairmen. It was his source of information for his monthly report to the Session. It had been reported that the former chairman of the committee often reported "No complaint! No report." Such was not the case with Judge Seawell, and he was often invited to various meetings.

In 1947 every churchwoman was invited to the manse. Each month a circle met in the afternoon, and in some months there were night circles, too. Mrs. Sommers was the gracious hostess, and she was assisted by the president of the Auxiliary, who packed a basket with cups and saucers, some silver, linen napkins, whipping cream, and ice cream to help with the refreshments. It was still a time of sugar rationing, but Mrs. Sommers had enough to make angel food cakes for each group, which were served with coffee and ice cream.

In the summer, the weather was very hot. Even though the manse was beautiful, there was no air conditioning at that time. So Dick, the Sommers' football star, devised a cooling system by placing a huge block of ice in a large tub with an electric fan blowing across the ice to cool the room.

The church participated in helping with city-wide organizations, although the church had its own Friday morning Bible class and luncheon for underprivileged people—a project of the Four Square Class, a ladies' group taught by Mrs. B. H. Bunch. Mrs. Bunch was a longtime church secretary, advisor to Christian Endeavor and youth groups, and later was a Presbyterian missionary and social worker in the city, financed by the Milner Fund and managed by First Church. In 1946, Community Chest report meetings were held at First Church with a luncheon served to the workers. The Women's Auxiliary was responsible for these luncheons, and Mrs. John Andrews, Mrs. Gertrude Kennison, and Mrs. Dale Starbuck headed the teams for arrangements.

Through the years there have been many church hostesses. Some were employed, but many of the early ones were volunteers.

The Women's Auxiliary in the early years bore the expense and oversaw the workings. The names that come to mind include: Miss Belle Heartt, Mrs. C. D. Arthur, Mrs. Charles Thrift, Mrs. J. D. McBrayer, Mrs. Will Brown, Mrs. Pauline Jernigan, Mrs. James Denmark, Mrs. Kate Taylor, Mrs. Nell Harding, and Mrs. Oscar Leach. Mrs. Kate Taylor was hostess when the Wednesday luncheons were started. Many ladies have helped to work and serve those meals every Wednesday; among them is Margaret Edwards (Mrs. Albert G. Edwards), who also taught a four-year-olds' Sunday School class. Also, the ladies were in charge of social events, teas and receptions, covered dish suppers, new member luncheons, etc. The Social Committee of the Auxiliary and Women of the Church planned and worked with the church hostess for such occasions.

The covered dish Christmas dinner of the Men and Women of the Church required much planning by the committees from both groups. The Christmas Pageant, with the Young Mothers' Circle in charge, involved the staging of a pageant in which all of the children of the church participated—many as angels, some as sheep or shepherds, donkeys or cows. After the Christmas pageant, cookies and sandwiches and punch were provided by the churchwomen. The Christmas pageant continues today.

From the late forties to the seventies, the circles took turns preparing the supper for the youth fellowship groups which met each Sunday evening.

Miss Lucy Steel, the scholarly, dynamic, and popular Bible teacher at Peace College, taught many women's groups and did the Bible emphasis for circles at many Presbyterials and Synodicals. She frequently was the platform Bible Hour speaker at Montreat Women's Conference, but she did not neglect her home church. For many years she met monthly with the Bible moderators of First Church to study with them the lesson for circles. First Church women invited women from all Presbyterian churches in the area to join with them. The chimes on the organ are a memorial to Miss Steel.

Another beloved lady of First Presbyterian Church taught at the Montreat Training School. She was Mrs. W. C. Pressly (Harriet), a radio personality and wife of the President of Peace College. She was in the group who worked on the plans for the Protestant Hour Radio Series. Even with home responsibilities and Peace College hostessing, she taught the Bettie Penick Bible Class for many years, served as president of the Woman's Auxiliary, and was on the Synodical board. She was a North Carolina State Mother of the Year. She and Mrs. Oscar Hay worked for several years during the late 1970's and early 1980's with the Mothers of Young Children circle.

Her daughter, Mary Lou, also taught at the Montreat Women's Training School, organized the children's pageant at Christmas, and has contributed much handiwork. Her crismons are intricate and beautiful. Along with Mrs. David Frazier and Mrs. David Worth, Mary Lou helped to design the center square for the Presbyterian quilt featuring First Church and its work. She made special Christmas paraments in memory of her father and in honor of her mother, and she worked on the newest paraments—a set for each season, done in needlepoint—dedicated in 1990.

Recognition should be given to two ladies, both Peace girls, who were members of First Presbyterian Church and who attended regularly when they were in Raleigh—Mrs. Josephus Daniels (Addie Worth Bagley) and Mrs. Josiah W. Bailey (Edith Pou). Mrs. Daniels, wife of Josephus Daniels, Secretary of the Navy during World War I and Ambassador to Mexico during the Franklin D. Roosevelt administration, loved her church. She it was who organized a children's group—the Pansy Club—and helped to teach them. She was most interested in the Catechism, so much so that even today those who recite the Shorter Catechism receive a monetary reward from the Addie Worth Bagley Catechism Fund.

When the degree of LLD was conferred on her by Woman's College of the University of North Carolina, the citation read:

> Adelaide Worth Bagley Daniels, Alumna of Peace College and first woman on the Board of Trustees, first woman member and chairman of the Board of Trustees of Rex Hospital and principal factor in the building of the new modern hospital in the State Capital; during the World War chairman of the Naval Auxiliary of the American Red Cross; member of the Committee of One Hundred of the YWCA; and prime mover in the establishment of Hostess Houses at the training bases of the Army and the Navy; author of *Social Life of the Wilson Administration*; author of *The Resolutions of the Daughters of the Confederacy for Establishment of Stone Mountain Memorial*; by appointment of President Wilson, the sole official representative of the United States at the Eighth International Suffrage Alliance.

Mrs. Bailey (Edith Pou) was the wife of North Carolina's outstanding senator in Washington, D.C. She, too, was a Peace College girl who served as president of the Alumnae Association and as chairman of the Peace College Board of Visitors. For several years she taught a Sunday School class of boys, and she often opened her home to church auxiliary groups.

Susan McPheeters' Day honored Miss Susan McPheeters who, for many years, prepared the elements for communion. In recognition of her faithful service, the church honored her on Sunday, October 14, 1962 at a church service and held a beautiful reception that afternoon in the parlors. Friends, relatives and church folks attended with pleasure. For more information about this dear lady refer to Chapter 13 on "Outstanding Individuals."

Mrs. Henry Parker, who had helped Miss McPheeters for a number of years, followed her in caring for the linens and preparing the Communion. She also prepared the kits used by the elders and ministers to take communion on that Sunday afternoon to the shut-ins. Mrs. Parker was honored by the Bettie Penick Bible Class as they furnished a ladies room in the new Memorial Hall in her honor. The Session of the church purchased and designated new Communion linens and doilies in her honor.

In 1952 Kate Sprunt, the wife of the beloved pastor, Dr. James Sprunt, died. Mrs. Alan O'Neal, who had served as chairman of Spiritual Growth, felt keenly the need for a church library, and began to work diligently for a library. There had been a library in the early 1900s, but that space had been taken for other uses and the books had disappeared. Study books and commentaries for the Bible moderators had been placed in a small room in the Primary Department, but now an earnest effort was made to expand this. Miss B. Lewis from Richmond came to advise. Mrs. N. B. Fonville was made chairman of the library, and the library was named in honor of Kate Sprunt. Mrs. Micou Browne now heads the library, working with some twenty volunteers who select the books and prepare them for circulation. Each summer there is a special reading program for children. Always there are the current study books for the Bible leaders. The Kate Sprunt Library is one of the best in the whole General Assembly.

While Mrs. Alan O'Neal was Spiritual Growth chairman, she arranged for the week of Spiritual Enrichment (Holy Week). Special Bible study was offered, with such leaders as Dr. Donald Miller of Union Theological Seminary as the guest minister for one week. Services were held in the Sanctuary daily with luncheon served by the ladies. Evening services were also held. Noonday services during Holy Week still continue, sometimes shared with other churches.

There were district meetings to attend, plus Presbyterial and Synodical meetings. Raleigh First Church did its share of entertaining both Presbyterial and Synodical meetings, arranging transportation and hostess homes, as well as the luncheons, dinners, and teas or coffees. Book displays, flower arrangements, and classrooms for

committee or study groups were needed, and the women made these arrangements, not only for the women's meetings, but also for Presbytery and Synod meetings.

First Church women entertained Granville Presbyterial for its meetings in 1924 (organizational meeting), 1926, 1933 (Peace College), 1937, 1944, 1954 (Fall meeting), and 1967. In 1988, on very short notice, since the church scheduled could not entertain, the women entertained New Hope Presbyterial. It was the beginning of a new era for the church. No longer were the women a part of Albemarle, Granville, or Orange Presbyterial, but as Presbyterian Women USA, First Church women are now a part of New Hope Presbytery and the Synod of the Mid-Atlantic.

First Church entertained Synodicals in 1917, 1938, 1956, and 1961, when the centennial of the Presbyterian Church US, Synods of North Carolina, was observed at a joint meeting of Synod and Synodical.

In 1946 Mrs. George U. Baucom, Jr., president of the Synodical, planned the first North Carolina Synodical Training School, which met for a full week at Peace College. The ladies of First Church were most active in helping with registration, room assignments, and other duties. Classes were held in Bible study, family life, home missions, foreign missions, parliamentary procedure, Christian education, etc., with course credits for each course. The same was true at Montreat General Assembly Training School, but on a larger scale.

The Negro Women's Conference was held in Winston-Salem along the same pattern. Many First Church ladies helped with these conferences and training schools. The Auxiliary and Women of the Church always sent delegates and heard reports from each conference. When the Church bought vans in the late 1970's, the vans were used for transportation, both while hosting and for travel to the out-of-town meetings.

In 1956 many ladies served on committees for the remodeling of the Sanctuary. The Memorial Committee used ladies to solicit memorial gifts as well as help with the planning of the building. The dossal cloth and paraments were gifts of the Women of the Church.

In 1959 and in 1961 the ladies were busy redecorating the parlor. With the death of Mrs. George U. Baucom, Jr., Mr. Baucom decided a fitting memorial for his wife would be a complete renovation and redecoration of the parlor. The women had a large share in doing the work. About the same time, Dr. Warren Booker gave money for a memorial for Mrs. Booker. A ladies' room and dressing room, so badly needed for brides, was furnished adjacent to the Baucom

Parlor. Mrs. Micou Browne and Mrs. Robert Wyatt were in charge. Mrs. Wyatt, Mrs. Kelvin Gray, and Mrs. David Worth were designated as the committee to have the paraments in memory of Mrs. Baucom made. They were a gift from the Women of the Church.

In 1962 Mrs. John Still was able to form night circles. Supper circles were begun in the late sixties. Now there is a Saturday morning circle. One of the most lively and most interesting circles was started in the seventies. It is a men's circle. They call themselves, "Squires." A group of retired men meet on the same Monday as their wives. They do their own entertaining in their homes, and they use the same Bible study material that the ladies use. Until his retirement, Dr. Albert Edwards met with this group of twenty-five or more men and led Bible discussion. The circle continues with William McPherson and Lee Carey as Bible moderators.

Every effort is made to find a convenient time and place for circles. Some occasionally meet at Springmoor or other retirement homes, often taking lunch for all of the circle members and using the day for rolling White Cross bandages.

The Chrismons (the symbolic ornaments on the Christmas trees) were made by the ladies. The trees for the sanctuary are decorated and used all of December. Miss Mary Lou Pressly, Mrs. George Cooper, and Mrs. James Wright were most active when this project was begun. Each year they continue to oversee the decorating of the Christmas trees for the sanctuary.

In 1974 the Dame's Den was decorated by Mrs. Allen Allred. Here, Women of the Church records have been kept—minutes, scrapbooks, histories, and pictures.

For the 1976 bicentennial celebration, through the efforts of Mrs. Tom Grier, flags were placed in the sanctuary; the American flag, the North Carolina flag, the flag of 1776 (with 13 stars) made by Mrs. Ben Ferdon, and the Christian flag made by Mrs. W. E. Greer. The American flag had been flown over the capitol in Washington, D.C., and the North Carolina flag had been flown over the state capitol.

In 1948 the Women's Auxiliary became Women of the Church, still under the Board of Women's Work, still with Bible study materials from the Atlanta office, and still reporting to the chairman of the Committee on Women's Work.

In 1960 First Church began two services each Sunday morning. The choirs, especially the Chancel Choir, became favorites of TV viewers. Some 40 women serve in the choir. Some women assist with the children's choirs and youth choirs.

In 1984 Mrs. Faye McGinnis was elected the first woman elder. Since then several women have been elected to serve as elders and deacons.

For many years the ladies assigned to the circles the times to place flowers in the sanctuary for Sunday services. The chairman of the Flower Committee made all arrangements with the circles along with plans for the flowers to be distributed to the hospitals or shut-ins after the service. Now there are so many memorial flower gifts that the Flower Committee chairman's chief duty is to arrange which Sunday one can have a memorial, to see that the notice is in the church bulletin, and that the florist arranges the flowers as the donor wishes. During Christmas, many memorial wreaths and poinsettia plants are used.

In February 1990 the needlework paraments, so beautifully made by some nineteen women, were dedicated to the memory of Mrs. Evelyn Hopkins, a past president of Women of the Church, treasurer of Granville Presbyterial, and dedicated worker who several times had worked with the photographer in putting together a pictorial church directory. The 1989 directory was under the supervision of Mrs. Ray Reeve. It is estimated that as many as 200 volunteers were used by Mrs. Reeve to schedule picture taking and the selection of pictures, assembling the book, and distributing it.

In 1985 First Church secured Ms. Marian Johnson to focus on work with older adults. *The Gift of a Lifetime* program has meant special programs, luncheons, and trips for older adults. On Thursdays, many are brought to the church to enjoy games, lectures, movies, fellowship, and lunch.

All circles have special projects—some at Women's Prison, Dorothea Dix Hospital, Halifax Court Day Care Center, or Meals on Wheels. Many contribute to the Martha McCorkle Fund. Martha, now a staff member, visits in hospitals and nursing homes and in homes of the shut-ins and sick. She takes large-print books, flowers, birthday cakes, etc. She notifies circles of illnesses and bereavements. She chauffeurs, or arranges transportation for, patients to see doctors. She is a resource person and an inspiration to all of the women.

In 1988 Dr. Ed Stock began his ministry as Senior Pastor, and soon thereafter the church called as Associate Pastor a woman—the Reverend Donna Harder.

Thus, from the Sewing Circles and Foreign or Home Mission Societies of the 1800s, and the Ladies Aid Societies and the Women's Auxiliary and Women of the Church to Presbyterian Women, First Presbyterian churchwomen have met the challenge and have served

well. The 35 members of the Foreign Mission Society have grown to almost 900 members of Presbyterian Women. The presidents who led in the tremendous growth from 1920 to 1990 are as follows:

Past Presidents

1920-21	Mrs. B. R. Lacy
1921-23	Mrs. Robert Wyatt
1923-24	Mrs. John Andrews
1924-26	Mrs. Z. P. Metcalf
1926-28	Mrs. Frederick Handy
1928-30	Mrs. George U. Baucom, Jr.
1930-32	Mrs. J. C. Little
1932-34	Mrs. Paul Brown
1934-36	Mrs. J. T. Maddrey
1936-37	Mrs. Homer Culbreth
1937-39	Mrs. W. T. Martin
1939-41	Mrs. W. C. Pressly
1941-44	Mrs. Thomas Stamps
1944-46	Mrs. F. W. Sherwood
1946-48	Mrs. David Worth
1948-50	Mrs. J. D. Beaty
1950-52	Mrs. Alan O'Neal
1952-53	Mrs. George U. Baucom, Jr.
1953-55	Mrs. Bill Sharpe
1955-57	Mrs. W. G. Quarles
1957-59	Mrs. McKinley Dollar
1959-61	Mrs. Micou F. Browne
1961-63	Mrs. J. T. Still, Jr.
1963-64	Mrs. R. Brooks Peters
1964-65	Mrs. Lloyd H. Swindell
1965-67	Mrs. Wallace G. Link
1967-69	Mrs. J. C. Little, Jr.
1969-71	Mrs. Lindsey B. Hopkins
1971-73	Mrs. James R. Wright
1973-75	Mrs. Oscar P. Hay, Jr.
1975-77	Mrs. W. J. Brown
1977-79	Mrs. Faison M. Hicks
1979-81	Mrs. S. David Frazier
1981-83	Mrs. Robert B. Lyons
1983-85	Mrs. Guy Mendenhall
1985-87	Mrs. Harold B. Fuller
1987-89	Mrs. Robert B. Lyons
1989-	Mrs. Paul Jordan

The churchwomen have been a part of the Presbyteries of Orange, Roanoke, Albemarle, Granville, Orange again, and now New Hope. It really doesn't matter which Presbytery or whether the terms Personal Faith and Family Life become Spiritual Nurture/Issue Communicator, or Christian Community Action becomes Special Giving Racial/Ethnic Communicator, or whether the budget reads Celebration of Missions, Celebration of Believers rather than Benevolences, Special Benevolences and Current Expenses, the objective is the same and has been all these decades.

The purpose of Presbyterian Women of the First Presbyterian Church, Raleigh, North Carolina, Presbytery of New Hope, Synod of Mid-Atlantic, General Assembly USA shall be:

1. to provide opportunities for women as individuals and in groups to grow in the knowledge of Christ, and
2. to be strengthened as members of His body in order to understand and to fulfill their particular responsibility in the family, in the congregation, in the community, and around the world.

May the women of First Presbyterian Church of Raleigh continue to look to larger areas of service and to grow in the likeness of the Master Servant, remembering the goal—

Every Woman Enlisted for Christ.

Busy Bee Band Society

It appears that the Busy Bee Band for young girls and boys was organized in 1885 by Miss Bettie Penick. The Band had a formal constitution, including nine articles. The object of the Band, set forth in Article 2, was "to help by sending the Gospel to heathen women and children, that they may learn about Christ who died to save them." Article 3 stated, "any person may become a member of this Band by paying an initiation fee of ten cents and agreeing to work for the Band in every way possible. Those too young to work may bring a contribution to each meeting."

Minutes of the April 1, 1886 meeting indicated that 35 young ladies and 10 young men were present.

Because of her health, Miss Penick was unwilling to become president but did accept the position of President Ex-officio. The elected officials were: Miss Mary Bates, President; Miss Addie Bagley, Vice President; Miss Mildred McPheeters, 3rd Vice President; Miss Mattie Fuller, Secretary.

It was suggested by Miss Bagley that girls thirteen and older make and sell candy. She agreed to take charge of this for the next three weeks. The younger girls were given mite boxes, as were the boys who made up the Boys' Brigade.

Those present signed the following agreement: "We the members of the Busy Bee Band do agree to meet together as often as possible to learn about Missions and to do all in our power to make money to send the Gospel to the poor heathen women and children who have never heard of Jesus. In token of this we sign our names to this agreement."

1. Addie Bagley
2. Belle Bagley
3. Anna Burwell
4. Irene Burwell
5. Ella Burwell
6. Nettie Burwell
7. Mary Bates
8. Matilda Bates
9. Lily Burgin
10. Helen Burgin
11. Anne Crow
12. Hattie Crow
13. Mattie Fuller
14. Janet Fuller
15. Mamie Ennis
16. Mildred McPheeters
17. Fanny McPheeters
18. Nina Harding
19. Mary Heartt
20. Matilda Heartt
21. Fanny Heartt
22. Cornelia Heartt
23. Katie Stronach
24. Anna Stronach
25. Louise Richardson
26. Eliza Primrose
27. Nora Primrose
28. Bede Upchurch
29. Helen Watkins
30. Nora Watkins
31. Mamie Watkins
32. Lavine Watkins
33. Alice Watkins
34. Susan McPheeters
35. Anne Walker

1. Worth Bagley
2. Willie Crow
3. Tom Heartt
4. James McPheeters
5. George Burgin
6. Eddie Crow
7. Albert P. Bauman
8. John Primrose
9. Charles Wildes
10. Fred Olds

Some 24 girls and 7 boys joined later.

The Busy Bee Band continued until 1890 and possibly longer, but we have no minutes of the meetings after 1890.

Noteworthy facts regarding some of the members include:

Addie Bagley married Josephus Daniels who became Publisher and Editor of *The News and Observer*, Am-

bassador to Mexico and Secretary of the Navy, as well as a lifelong trustee of the University of North Carolina.

Her brother, Worth Bagley, was the first American killed in the Spanish-American War. A statue was erected in his honor on the State Capitol grounds.

Eddie Crow, later Ed Crow, was the organizer of the Vanguard Bible Class.

Fred Olds was City Editor of *The News and Observer* and organizer of the North Carolina Hall of History. In his later years his Sunday afternoon pleasure was taking a group of Peace Institute girls on a walking tour of historic Raleigh.

Mary Bates, Susan McPheeters and Ed Crow are included in the section on individuals.

The Band was an important part of the early work of First Presbyterian Church. Great things were done for Christ by this band of willing workers.

Men of the Church

The Men of the Church started in October, 1908 when "The Men's Society for Christian Work" was organized. Indications are that this was the first men's group in the church other than a Sunday School class.

The Men's Society began with 64 members and it collected about $1,400 annually in offerings. The Society was organized for home mission work in Wake County. It helped a church in Apex and one in Mount Pleasant. It conducted services at Fuquay Springs, Parker's School House, Millbrook, McCullers, The Soldiers Home, St. Luke's Home and at the North Carolina State Prison. The thrust of this organization was outreach to various groups and institutions in Wake County.

The first officers of the Men's Society were: Chairman, A. A. Thompson; Treasurer, D. I. Fort; Secretary, Cary K. Durfey.

The Men of the Church as it is now organized began September 24, 1950. Minutes of the Session of March 24, 1952, indicated that the organization had completed 18 months. The format of this group was a monthly meeting from September through May. Men assembled at the church, generally on Monday evening, to enjoy a meal, sing a hymn, have a devotional, listen to a speaker and close with prayer. Generally, speakers were chosen for their ability to weave Christian witness into their profession. Examples of speakers include: a psychologist, Mr. Grady Jeffcoat, a collector of church offering

baskets, bags and plates, who told of his faith several times during his presentations; United States Senator Robert Morgan; Governor Robert Scott; Dr. William Friday, President of the University of North Carolina; several men who served as President of Peace College; Mr. John Baker, Sheriff of Wake County; Mr. J. C. Knowles, historian and authority on antiques; and Dr. Daniel Lotz, a dentist and son-in-law of Dr. Billy Graham. As far as is known, only one woman has been a speaker at a Men of the Church meeting. Mr. Sam Roane, a First Church Elder and an active participant in the church ministry at Women's Prison, invited an inmate to speak on her prison experience and how her life had been changed when she came to know Christ. She was paroled early on her robbery and manslaughter charges, and devoted herself to helping other prisoners to become Christians.

Over the years the average attendance has been 40 to 90 men except for the December joint meeting with the Women of the Church. At the May meeting a picnic or pig-pickin' has become a tradition. For some years the pig cooker was humorously called "Fat Albert" after the minister, Dr. Albert Edwards.

During the 1989-90 year a project called "Love Offering" was started to provide a source of funds for worthy activities. This seems to have been the group's first project. Many of the men who have been active in the Men of the Church have served as its president, although no records are available to confirm this.

The Early Birds

Just prior to the Lenten season in 1958, Dr. Albert Edwards, the minister, and some members of the Vanguard Bible Class suggested that the men in the church have breakfast together each Wednesday morning prior to Easter. It was decided to meet at the S & W Cafeteria, a popular eating place in downtown Raleigh. After Easter, by general agreement, the gathering continued on Wednesday mornings. The late W. G. Enloe, former Mayor of Raleigh and a First Church member, said, "Attendance was so good we just kept meeting weekly."

In addition to First Church members, the group was joined by members of Edenton Street Methodist Church, Church of the Good Shepherd, White Memorial Presbyterian Church, Hudson Memorial Presbyterian Church, and members of other Episcopal, Methodist, Baptist, Catholic and Moravian churches as well as some of the Jewish faith, making it a truly ecumenical gathering. Soon after the group was started, it became known as the "Early Birds." The number of "birds" ranges from forty to fifty-five each Wednesday.

Some of the twenty-one charter members are still meeting with the Early Birds in 1990. Among them are Wallace Link, Hugh Carrigg, Dr. James Wright, William Ross, Milton Poole, George Cromartie and Ed Hipp. However, the young "birds" who "fly in" keep the Christian fellowship going and growing.

The early format was for Dr. Edwards to lead the group in a fifteen- to twenty-minute devotional after breakfast. Later, sometimes Dr. William McCorkle, the Reverend John Boyd, or the Reverend Rick Brand would lead the devotional. After Dr. Edwards retired, interim ministers filled in. Since Dr. Edwin Stock became minister, he or someone he designates presents the devotional.

During the twelve years the Early Birds met at the S & W, the only Wednesdays missed were official holidays when the cafeteria was closed. The group met there 620 Wednesdays. In early 1970 when the S & W closed, the Early Birds met for a few months at Finch's Cafeteria. Dr. Edwards then suggested that the group try meeting at the First Presbyterian Church.

On Wednesday, June 3, 1970, the Early Birds started meeting in old Memorial Hall at the church with Fred Turner, Jim Nourse and Bill McCachren preparing and serving breakfast. Soon Col. Lloyd Skidmore, Paul Jordan, Jim Mizelle, Hubert Altman and George Cromartie joined these volunteers, along with Frank Brooks, the head sexton. Food includes fruit juice, dry cereal, grapefruit sections, stewed apples, sausage, pancakes, grits, fried eggs, scrambled eggs, hot biscuits, toast, butter, jelly, coffee, milk and all you can eat for only $2.50. Once in a while an Early Bird will give a ham. Serving starts at 6:30 AM.

Since it started meeting at the church, the weather has caused the group to miss one Wednesday in 1986 when the city was iced in, and one Wednesday was missed because of a holiday. During one winter it snowed every Wednesday for five weeks. On one of these Wednesdays, Dr. Jimmy Wright was driving on Glenwood Avenue at 6:00 AM headed to church when he saw Dr. Edwards walking. Dr. Wright picked him up, and they arrived safely at church.

On Wednesday, March 14, 1990 the Early Birds had met 1,649 times. There never has been any formal organization of the group, all roosters and no hens, with a cross-section of professions. All members have one thing in common—the desire for Christian brotherhood.

The only rule strictly adhered to is "out by 8:00 AM." All agree it is the best breakfast in town. The standard invitation is "Come, fly in, and perch in the roost."

It is interesting to note that the group has had some spin-offs. Other churches now having men's breakfasts include White Memorial Presbyterian, Hudson Memorial Presbyterian, Good Shepherd Episcopal, and Edenton Street Methodist. Our Lord continues to multiply the seed of Christian witness and fellowship.

The Squires

The Squires are a group of retired men who meet for Bible study and fellowship on the second Monday each month, September through May and sometimes in June. There are about 30 members in the group with an average attendance of 20 to 22. The group was organized at the suggestion of Olive Pittman Worth (Mrs. David). The first meeting was February 12, 1979 at the home of the Worths with Dr. Albert Edwards as the Bible teacher.

Since Dr. Edwards' retirement the teaching has been done by Lee Carey and William McPherson with Howard Stephens filling in as needed. The lesson material originally was the same as that used by the Women of the Church. Now it varies at the discretion of the teacher, with the Presbyterian Women Bible Study material used some of the time.

The group meets at a different home each month. The general format is to start with fellowship and refreshments at about 10:15-10:30, followed by the lesson which continues for 30 to 45 minutes.

There is good Christian fellowship among those who attend, and visitors are always welcome.

The Children's Church

In September, 1981, upon recommendation of the Strengthening of the Church Committee and the approval of the Session, the Children's Church program was reestablished. Mrs. S. C. High (Ernestine) had been a pioneer in this program in the 1960's.

The Session felt that there was a real need to reestablish this ministry for children. The following purposes are listed:

1. To prepare children to understand, appreciate and experience the joy of Christian worship.
2. To understand the Christian faith on the level of the children's understanding and in a way that they can apply to their lives.
3. To teach the children the symbols of the church and the meaning behind the various parts of the worship service and worship traditions.

4. To provide children an opportunity to be active participants in the worship service through ushering, hymns, praise and prayer.
5. To strive for the ultimate goal of preparing a foundation for a lifelong relationship with our Lord, resulting in participation in the ministry, fellowship and service of the church.

The format of the worship program has evolved through the years. The Presbyterian Liturgical Calendar has been the resource for the Bible texts and topics. The children are able to participate in a worship service which corresponds with the service which is being held in the sanctuary. The leaders of the Children's Church select themes which help the children to bring into focus our Lord Jesus Christ and his love for each of us. Two favorite themes have been "The Lord is My Shepherd" and "The Fruit of the Spirit."

Parent involvement has been an essential goal for the success of the program. Parents, teachers, the Director of Christian Education and the Ministers review the order of worship. Some of the facets woven into the fabric of the worship service are: Bible reading, the teaching of Bible verses, planned time for family worship, planned church related picnics and special programs with an emphasis of stressing that the Bible provides the way, the truth and the life for all ages.

There have been many parents and teachers involved in the success of the program. The reestablishment of the program came about under the prayerful guidance of Mr. and Mrs. Robert Stancil, Mr. and Mrs. Robert Shipley and Mr. and Mrs. Ray Denny.

These three couples recognized the need for a renewed emphasis on the Children's Church. They were the parents of elementary aged children. Based upon the need of their own children and through the guidance of the Holy Spirit, they worked together to plan a Christ centered Children's Church that would help to meet the needs of all children who were in kindergarten, first, second and third grades. Support for this program comes from the Session with the assignment of an active Elder to attend each service. The Children's Church meets in the Wyatt Chapel. The beautiful chapel, named in memory of Mr. and Mrs. Robert Wyatt, helps to enhance a worshipful atmosphere.

Once a month these children attend the regular 11 A.M. church service in the sanctuary with their parents. On this occasion, as a part of that Sunday's worship service, one of the Ministers will invite the children to come forward and sit together at the chancel steps for a brief Bible story and message.

In addition to the parents who helped initiate the re-establishment of the Children's Church, other church members have made outstanding contributions to the ongoing success of the program. Mr. and Mrs. Michael Austin, Mrs. Marvin Dorman, Mrs. Herbert Cobb, Mrs. William McCorkle and Mrs. Heyward Armstrong are among those volunteers who have contributed of their time and talents.

As we "suffer the little children to come unto Christ," may the seeds sown here provide a bountiful harvest.

Wednesday Night Bible Study

Following the Lay Witness Weekend, April 7-9, 1978, seven Bible study groups were formed. The Wednesday night group has continued to meet weekly. Each month it meets in the home of a different member. There are eighteen who come more or less regularly.

The book of the Bible to be studied is determined by mutual consent. The group has studied nearly every book of the New Testament and has spent some time on particular Psalms.

The general format is to begin the study about 7:30 P.M. The selection to be studied is read, and then the leader takes up the passage verse by verse encouraging discussion. Members have studied different commentaries prior to the meeting which contributes to a meaningful understanding of the passages. The study is led by one member for a period of two weeks. A volunteer then takes the next period.

Following the conclusion of the lesson, the leader requests suggestions concerning individuals or church matters which should be included in the closing prayer. The leader then asks one of the group to lead in prayer, following which refreshments and good fellowship are enjoyed.

This has been a meaningful gathering for those who participate, and visitors are welcome. The place of the meeting is listed each Sunday in the church bulletin. Except for holidays, meetings are held September through May and sometimes in June.

Mission Program

The basis for the outreach ministry at First Presbyterian Church is found in God's great commission in Matthew 28:18-20:

> "Then Jesus came to them and said, all authority in Heaven and on earth has been given to me. Therefore, go and make

disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I commanded you; and surely I will be with you always, to the very end of the age."

Some of the areas in which our outreach ministry is accomplished are through: Special Offerings, Television, Sunday School Classes, Prison Rehabilitation (Hiatt Memorial), Presbyterian Colleges, Older Adults, Friendship Fund, Women of the Church, Men of the Church, Meals on Wheels, Grants to Seminary Students, Theological Education Support, Presbyterian Urban Council of Raleigh, Fishers Teams, Habitat for Humanity, Overseas Missionaries, Presbytery, Synod and General Assembly Causes, Peace College—Special Programs to encourage Peace students in the activities of our church.

Each member has the privilege and the responsibility to obey the Great Commission. One may not be able to visit far off lands or to preach, but by use of the special strengths and abilities given to each by God, each of us can—at home—"go into the world" through prayer and sacrificial giving. Thus, we give encouragement and support to those individuals who can and do "go into the world." The following account on the Reverend Edward S. Currie is solid evidence of what our support of missions can do.

The Rev. Edward Smith Currie

The Rev. Edward Smith Currie was born September 28, 1888 in Pittsboro, North Carolina. His father was John Henry Currie and his mother Lucy Worth Jackson Currie. He was raised in Glengale, N.C. He was one of nine children, eight boys and one girl. His mother was related to Gov. Jonathan Worth and to Mrs. Josephus Daniels.

He graduated from Davidson College in 1912 with an A.B. degree. While at Davidson he was an outstanding athlete. He taught school at an Academy in Fayetteville, N.C. for awhile. He graduated from Union Theological Seminary in 1917 and was ordained in Granville Presbytery the same year.

He married Gay Vaughn Wilson of Richmond, Va. August 19, 1918. They were blessed with six children.

He became Assistant Pastor at First Presbyterian Church, Raleigh, N.C. in 1917 and served in Home Mission work with Dr. White until 1918. At the opening of World War I, he became an Army chaplain for the duration of the war. He served at Camp Jackson in South Carolina and in France and Germany. During this time he was known as the "Wrestling Parson."

He returned to First Church in September 1919 and served until January 1920 at which time he became a missionary to China and later to Formosa. He served in this capacity until 1959. While he served as a missionary his salary was paid in half by First Church and half by the Vanguard Bible Class. The Gunter Park Presbyterian Church, Richmond, Va. paid the salary of Mrs. Currie.

In 1963 he was awarded a Doctor of Divinity degree by Davis and Elkins College.

Following his retirement he lived in Montreat, N.C. He died in Montreat February 3, 1981 at the age of 93.

At First Presbyterian we unite in support of special mission projects, as well as Presbytery, Synod and General Assembly. Financial support alone to such causes was $228,000 in 1989. This was allocated as follows:

Assembly, Synod and Presbytery	$149,534.00
Peace College Foundation	4,000.00
Presbyterian Urban Council	5,500.00
Older Adult Ministers	500.00
Friendship Fund Ministry	39,000.00
Mbuji—Mayi	9,000.00
Theological Education Report	9,166.00
Grants to Seminary Students	3,500.00
Special Offerings:	
World Missions	2,500.00
Barium Springs (Mother's Day)	3,000.00
Joy Gift (Christmas)	1,500.00
Easter Offering	1,200.00
Meals on Wheels	200.00
	$228,000.00

Sources of Financial Support

The only support sources for the church's missionary outreach are the gifts of the congregation. Bulletin inserts, posters and articles incorporated into the monthly *Newsletter* are some means of providing members the opportunity to learn where special needs may be.

One such fund is the Mary Grey Rumfelt Memorial which was established to annually provide funds to support our efforts in international missions. Mrs. Rumfelt provided funding for this in her will. A longtime member of the church, two of her grandsons entered the full-time ministry and now serve as Presbyterian ministers. The

Kendall boys "Walt" and "Gene" grew up in First Church and their mother, Mary Rumfelt Kendall is still an active member here. At the present time part of this memorial provides support to a medical missionary in the African nation of Zaire. Dr. and Mrs. Ron Stringer operate a dental internship program there under the auspices of the Presbyterian Church.

The real source of funds is the Lord working in our lives through the Holy Spirit. By enhancing in us the desire to respond to his command by giving of our means the Lord helps us to work so that the good news of Jesus Christ might reach throughout this world.

Outreach is also obtained through several scholarships which are available to members of First Presbyterian Church. Individuals who wish to pursue educational ventures at the post secondary and graduate's levels may apply for financial support. They must be full-time students enrolled in a program of study leading to an Associates, Baccalaureate, Masters or Doctoral degree. Some scholarships are specific as to the college attended and to the curriculum pursued.

This financial support has been made available by donors who wish to honor or memorialize a friend or loved one and thus assist a student with some support needed to attend college.

In order to be considered for a scholarship award, it is necessary to complete an application form. These may be obtained from the church office and must be submitted to the subcommittee chairperson on or about May 15 of each year. Transcripts of previous work—high school or college—must accompany each application. After careful review of each applicant and the financial resources available this subcommittee makes appropriate allocation.

Call for applications is announced each Sunday in April and the first two Sundays in May. Also, information about the availability of scholarships is placed in the church *Newsletter* for April.

Current scholarships available are as follows:

Congregational—any use
Bill Edwards—any use
Hiatt Memorial—Prison Ministries
Judson Reid Durbin—any use
George Rosenburger—Engineering, first preference
Katherine Lyons—Home Economics
Robert B. Lyons—Peace College
Margaret Levine—any use
Walbuys Scholarship—any use
Esther Kreiner—Music
Annie Sue Parnell—any use

Steve Woodson—any use
Walter Romefelt—Seminary student
Faison Hicks—UNC, Chapel Hill, first preference
Fricke Memorial—Religious training
John B. Boyd—any use
Jerry Fox Memorial—Theological students

The church received requests from 30 applicants for the 1990-1991 academic year and each applicant received some support from the funds available. The total amount was approximately $10,500.00. Income varies from year to year because of possible changes in interest rates.

Mission in the Sunday Schools

The concept of ministry and outreach—giving whether it be time, money or talent—is taught in our Sunday School from the time a young child is enrolled in the church school program at First Presbyterian Church. There are other projects too numerous to mention which are undertaken by the children's classes from time to time. Such projects include taking food and clothing to poor families both at Christmas and other needed times during the year.

All of the adult classes of First Presbyterian Church are directly involved in mission in many ways. Each class determines the specific causes they wish to support. The following is a partial list of the mission giving (time, talents, money) by these classes.

Ark Shelter Meal
Bread for the Soup Kitchen
Feeding poor families at Christmas
First Presbyterian Hymnals & Bibles
Friendship Fund
Gideons
Hiatt Memorial
Hospice of Wake County
Inter-varsity Christian Fellowship
Life Experiences (the handicapped)
Martha Haney
Meals on Wheels
Open Door Medical Clinic
Prison Ministries
Raleigh Rescue Mission
Raleigh Club for Girls
Red Cross Blood Drive
Salvation Army
Shut-ins

Soup Kitchen
Spiritual Capsule—Martha McCorkle
Survivors of Deacons
Tammy Lynn Center
Television Fund
Tornado Relief
Total Life Center
Warmth for Wake
Women's Prison Support
World Hunger

The adult classes contributed over $10,500 to these causes in 1989.

A very special and significant outreach ministry at First Presbyterian Church is our "Friendship Fund." This ministers' discretionary fund was established over thirty years ago and was first coordinated by Mr. Ed King. During the early years of his service, Dr. Albert Edwards personally administered the funds as he met with those people seeking financial support. The program grew to demand much time so that about 1980 a staff person was asked to help with this outreach program. Mrs. Carol O'Briant became the coordinator to help in this and has provided able oversight until this current writing.

In the 1970s and early 1980s this program grew to become a very integral part of our downtown ministry. Contributions during this time (which are over and above the regular church budget) were around $20,000 to $30,000 per year. In 1986 the contributions reached the significant sum of $90,000 and for the past several years has averaged over $60,000 per year. During 1989 the Friendship Fund provided financial aid to approximately 3,000 people.

Through our coordinator, we have become more involved with other downtown outreach programs and have become better educated as to the needs of the community and how as a downtown church we can respond to those needs. Daily conferences with other area agencies alert the coordinator to the services available for that day. First Presbyterian Church is the only church in Raleigh with a fund of this magnitude, plus a person on staff with a specific assignment to administer funds on a daily basis.

Along with our financial aid through the Friendship Fund, we now offer literacy classes in cooperation with Wake Technical College. This program is entitled "Life Skills for the Homeless" and is available in English and Spanish one day per week. Classes started in April 1990 with the first GED graduate in late 1990.

The clothes closet is open to anyone on each Wednesday morning and is staffed by members of the congregation who volunteer their time and effort. An average of 15 people per week are provided items of clothing. Donations of good used clothing from members and friends provide the materials which are distributed.

The information presented in this chapter on our Mission Program at First Presbyterian Church illustrates ways in which our members are attempting to fulfill our stated purpose as a church family. That purpose is found in three definitive statements:

- To grow in our commitment to Christ as individuals and as a congregation.
- To proclaim the *Good News* of the Gospel through word and deeds.
- To nurture and maintain the spiritual fellowship of the children of God within our own congregation in the community and in the world beyond the community.

The success and perseverance of our endeavors of mission are not only recorded history at this time, but should provide the motivation and inspiration to have an even better success story when our history is next recorded in print.

Older Adult Ministry

An organized ministry to the older adult members of First Presbyterian Church was started in 1986 under the direction of Marian Johnson, an Ohio native who was placed with First Presbyterian Church under a two-year grant funded by the Presbyterian Women, United Presbyterian, U.S.A. Ms. Johnson, working with a committee of older adult church members, made a study of the needs of the older adults and implemented several of the programs that have enjoyed success. When the grant expired a Session committee was created to plan, direct and administer the ministry.

The programs that have been designed and implemented assist older adults who have need for care, comfort or diversion, and provide them with opportunities for recreation, fellowship and spiritual enrichment. Additionally, the programs keep these adults in touch with the ongoing activities of the church and help them maintain an awareness that they are a significant part of the total ministry of First Presbyterian Church.

This ministry is a two-way street in that it also provides for these members to share with the church a wealth of knowledge, wisdom and experience that they have acquired over the years.

CHAPTER 11

Music at First Presbyterian Church

Music has played an important part in the history of First Presbyterian Church since its beginning in 1816. Since there have been three categories of musical performance, we will divide the history of music into three groups: organs, organists, and choir directors and choirs.

Organs and Their Use at First Presbyterian Church

When the original sanctuary of First Presbyterian Church was built, there was no money for an organ, so singing was done to the accompaniment of a piano. One day a member overheard a visitor say that the Presbyterians thought they were so grand, but they didn't even have an organ. This remark spurred the women of the church to raise the thousand dollars needed to purchase an organ. They raised the money by having bake sales, bazaars, and suppers. When the money was raised, a small pump organ was purchased and placed in the sanctuary. This organ was used for worship until the early 1900s, when it was replaced by a pipe organ. At that time, the pump organ was moved to the Sunday School where it continued to be used for many years. It was later used at First Vanguard Church (now Milner Memorial Presbyterian Church). The pump organ was later purchased by Mr. James C. Allison, an elder, and refurbished as a gift for his wife. At the present time it is the property of Mrs. Eugene Hord (Pauline Abernathy) and is located in her family home on Graham Street in Raleigh.

When the new sanctuary was completed in 1899, a pipe organ was purchased and installed for about $3,000. It and the church were dedicated in 1900. This organ, built by Adam Stein, was dedicated to William Hall Kerr and Albrecht Bauman. It had about 1,000 pipes ranging in size from six inches to nine feet in length, and it filled about one hundred eighty square feet of space. This organ was used until First Presbyterian Church was remodeled in the 1950's. At that time, Mr. Alan O'Neal, a former member, purchased the organ being replaced and gave it to the Moravian Church of Raleigh. It was installed and used in their temporary sanctuary until a permanent one was built. The Moravians had the organ completely restored before placing it in its new home. It is now one of only about fourteen of its kind in existence in the United States and is valued at well over $100,000.

The present pipe organ was built by the Moeller Organ Company of Hagerstown, Maryland, at a cost of $35,000. It was installed in 1956 when the church was renovated. The chimes on the organ

were given by Mr. and Mrs. George U. Baucom, Jr., in memory of Miss Lucy Elizabeth Steele, a long-time professor of Bible at Peace College.

In 1974 two ranks of pipes were added to the organ. This addition was made possible through the generosity of Dr. Jack Levine as a memorial to his wife, Margaret Burgin Levine.

In 1987 an electronic carillon was given to the church in memory of Dr. George M. Cooper, Jr., long-time member and Elder. It can be played from the organ console as well as from a separate console located in the Session Room.

From the time it was installed in 1956 until 1989, no major repairs were made to the organ. In 1989 the organ was completely releathered and other major repairs made at a cost of $36,000.

In 1990 new pipes were added to the organ (including an 8′ Trompette, a 4′ Clarion, and a 4-rank Mixture), and many other pipes were revoiced to improve the tone quality of the organ. This project cost an additional $36,000. The total cost of this work was $72,000, and was paid for through the generous donations of many members and friends of the church.

Also added in 1990 was a new rank of pipes given in memory of W. Ed Greer, who served for many years as an Elder and as a faithful member of the Chancel Choir.

With the various additions made to the organ in 1974 and 1990, and considering inflation during the last thirty years, the replacement value of the organ is estimated to be between $200,000 and $225,000.

Organists at First Presbyterian Church

It is remarkable to note before beginning this section that, with the exception of about eight years, there have been only three organists at First Presbyterian Church since the organization of the first choir in 1870.

The first organist of record was Albrecht Bauman, a professor of music at Peace Institute. He was organist when the first choir was organized in 1870 and played until 1910, when he was listed as choir director.

At that time Miss Sadie Duncan (later Mrs. W. P. Wharton) became organist. From then until sometime in the 1950's, "Miss Sadie" was synonymous with "organist" at First Presbyterian Church. Sunday after Sunday, year after year, she provided the ac-

companiment for many musicians of all ages. Many young people never knew another organist from infancy to maturity.

During the 1950's, after Mrs. Wharton retired, several people served as organist for short periods: Ann Thompson (Mrs. Jack D.), Miss Forestine Whitaker, and Christie McLeod (Mrs. Olin). These are the ones who appear in records as having served for any length of time.

On April 2, 1959, Norman Acker began his tenure as organist. He has served in this capacity ever since, contributing greatly to the worship services, giving much pleasure and inspiration to all who worship here. The diversity of the musicians he has worked with, and the success with which he has done it, attest to the talent and abilities of this fine musician.

The Choirs and Choir Directors of First Presbyterian Church

The first record of any type of musical program at First Presbyterian Church is a copy of a program for a "Concert of Sacred Music" presented on March 7, 1842. This program lists participants only as "soloists," "duet," "trio," "chorus," and "instrumentalist," with the exception of Mr. H. J. Trust, harpist.

There is no mention of a choir being formed until 1870. A tablet now located in the choir room, given by Mrs. E. E. Moffitt in 1929, reads:

"OH COME LET US SING UNTO THE LORD"
SACRED TO THE MEMORY OF THE
FIRST CHOIR THAT SERVED SO
FAITHFULLY, THIS CHURCH FOR
MANY YEARS
ORGANIZED 1870
A. BAUMAN, ORGANIST
MRS. A. BAUMAN, SOPRANO — L. D. HEARTT, TENOR
MRS. G. C. JORDAN, ALTO — G. C. JORDAN, TENOR
W. S. PRIMROSE, BASS

An article from the *News and Observer* on January 20, 1929, describes the tablet and states that the first choir served for forty years. This period includes the dedication of the church and the second organ on September 16, 1900. The cost of the church and organ together was $40,000. The program for this dedication service is

available. It is interesting to note that two of the members of the original choir have grandsons active in the church today, Leo D. Heartt, III, and William Primrose McPherson.

The first record of a choir director is one from 1910 when Professor Albrecht Bauman was listed. Throughout the years there have been many names mentioned as directors, but dates for the years they served are scarce. Helen Finch (Mrs. E. O.) served for many years with a paid quartet serving as the nucleus for the choir. Some of those whose names are known are Miss Elizabeth Gearhart, Blair Stevick, Helen Peterson (Mrs. Walter), Jessie Gill (Mrs. Allan), and Mrs. L. G. McLean. There were certainly many others, but their names have been lost to us.

In June of 1952 Mr. Euticus Renn came to direct the choir. He was probably the first professional director employed. His tenure was only one year.

In 1953 Dr. Carl Hjortsuang came to Raleigh to serve as chairman of the music department at Peace College and to direct the choir at First Presbyterian Church. He remained in these positions until the fall of 1957. There was noticeable growth in the choir during these years, both in size and performance quality.

In the fall of 1957 Raymond Kreiner replaced Dr. Hjortsuang both at Peace College and at the church. For the next thirty years, under Mr. Kreiner's direction, the music program grew and became increasingly important. For the first time there was a choir of sufficient size to perform more difficult music. The members of the church began to take more pride in the music of the church. During this time televising of the 11:00 A.M. service began and the music played an even more important role in worship. In the spring of 1983 Mr. Kreiner retired.

Dr. Joseph Browde, a member of the Chancel Choir, became interim director and served for three months.

Miss Betty Fuller became director of the choir in 1983. In 1985 she became a full-time employee of the church and was able to devote much time to working on the music program. One of her contributions to the choir program was the initiation of an annual choir retreat at Camp Sea Gull for rehearsal of music for the winter months. Her personal enthusiasm and use of her musical talent did much to enhance and expand the music program. In the summer of 1989 Betty resigned to work in another field. Again Dr. Browde was called upon to be interim director, this time for six months.

In January of 1990 Hunter Hensley became music director at First Presbyterian Church. His first months have shown him to be

an outstanding musician whose abilities are great and varied, and whose presence assures continued growth and quality in the music program of the church.

It was during Mr. Kreiner's tenure that the development of choirs for little children, elementary children, and young people began on a permanent basis. There had been earlier attempts, but nothing lasting. Under the direction of Raymond and Esther Kreiner, a choir for children in the fourth, fifth, and sixth grades was begun. This choir, known as the Chorister Choir, has been directed by Fran Brown Yohman (Mrs. Edward) since 1978. Their music has added much to the program of the church.

In the early 1970s Ed Murray, a long-time member of the church, began working with a group of young people who liked to play instruments and sing. They began to participate in some church services and became what is now the Youth Choir. After Ed Murray's death in 1976, Dondra Bland became the Youth Choir director. She served until 1982, at which time Kathy Roebuck (Mrs. Daniel) became director for one year. From 1983 until 1990 the Youth Choir grew under the direction of Betty Fuller. Their enthusiasm has contributed greatly to the church. This group, now under the direction of Hunter Hensley, continues to flourish and grow.

A choir for very young children was formed and directed by Jan Anderson (Mrs. Donald) in 1979. Under her direction the program for this group has grown. Jan resigned in the spring of 1990. Mary Fant is now director of this choir.

Under the supervision of Hunter Hensley as music director, a different type of music program for children has begun. There will be an emphasis on rhythms and rhythm instruments, as well as body movement, in addition to singing. Anne LeGarde (Mrs. John) will be the new director of this group.

Another addition to the music program under Mr. Kreiner's direction was a Handbell Choir. This group, begun in 1966, has made great strides through the years. After Mr. Kreiner retired, Betty Fuller directed this choir throughout her years as music director. Martha Dale Stock (Mrs. Edwin W.) served as interim director for the last six months of 1989. In January of 1990 Hunter Hensley became director of this choir.

Little mention has been made of individuals in the Chancel Choir in this history. Through the years there have been so many who have contributed so much in this area that there is no way to include names without leaving out some of those who should be recognized. There are many members of the present choir who deserve to be recognized for their long and faithful service through

the years. The present choir members who have been in the choir for twenty-five years or more are: Frances Braswell (Mrs. Franklin E.), Page Brown (Mrs. William J.), Ruth Hurley (Mrs. Carl), Helen Mann (Mrs. Melford), Mary Lou Pressly, Sarah Sanderson, W. Phillip Garris, Hilliard Greene, Carl Hurley, and Raymond Kreiner.

First Presbyterian Church has been, and is now, blessed and enriched by an outstanding music program. Those who cannot sing are inspired as they listen to the various choirs, even as those who participate in the choirs are inspired as they sing and play instruments to the glory of God.

CHAPTER 12

The Kate C. Sprunt Memorial Library

Since the beginning of the First Presbyterian Church in Raleigh, North Carolina, in 1816, the church has had books. The Sunday School classes had Bibles, hymnals, and study materials; the Vanguard Class had a library in its classroom. Some of these books and a few of Mrs. B. H. Bunch's class materials are in existence today (1990). Possibly the first church library was a small room in the basement fostered by the Women of the Church as a reading and study room. A booklet from the church reported availability of 800 books in 1909-1910 for the use of the members.

Dr. James Sprunt, the minister from 1951 to 1957, and Mr. and Mrs. Alan O'Neal are largely credited with envisioning a real library for the church as a memorial to Mrs. Sprunt who had died in September, 1952. Their dream became a reality through the action of the Session on October 8, 1952, establishing the Kate C. Sprunt Memorial Library. Miss Mary Tillery, a Raleigh artist, was commissioned to paint a portrait of Mrs. Sprunt to be hung in the library where it remains to this day.

On October 15, 1952, the Session appointed the first library committee. Mary Sue Beam Fonville (Mrs. Newton G.) was named the first chairman. She continued as chairman until 1974 when Katharine Metcalf Browne (Mrs. Micou F.) became chairman. Miss Rebecca Elam was selected as the first librarian. She was the first professionally-trained librarian to serve the library; others have been Ac. R. McGalliard (Mrs. Harry), Miss Elizabeth Walkup, Harrye B. Lyons (Mrs. James A.), and Ann Shattuck Smith (Mrs. Anthony N.).

The purpose of the library was: "To serve the needs of all age groups in the Church, while special emphasis should be given to books for Bible study, devotional reading, and leadership training.

Some books should be included for general reading." In the morning hour of worship on February 22, 1953, excerpts from the Litany of Praise and Dedication virtually set the policies and goals for the library:

> "That it may be the means of leading little children and young people to love what is good and true and beautiful. That it may be the means of helping parents build Christian homes filled with love and faith and trust in God and each other.
>
> That it may be the means of widening the vision and increasing the zeal of Thy people and of equipping them for more consecrated, efficient service in Thy name. That it may be the means of enlisting new recruits for the Master's service.
>
> That it may be the means of strengthening the weak and the weary, of cheering the sick and downhearted, of guiding the perplexed and confused, of winning the wayward and lost, and of advancing in other ways Thy Blessed Kingdom of love and light and peace and joy. We dedicate this library to Thee O, Lord."

The library opened on February 25, 1953, in the original Norris Board Room in the Education Building.

In December, 1970, the Session realized the growing fact that the Norris Board Room was needed for its primary purpose and that more space was needed for the library. The Session authorized moving the library to the Sunday School classroom just south of the Vanguard Room. The necessary funds for renovation of the room to house the library were included in the church budget. There were 3,600 books to be moved along with periodicals, equipment, and supplies. The library opened in its new location in October, 1971, with a service of Remembrance and Renewal at the eleven o'clock worship service. Members of the church and friends from outside gave generously to provide furnishings. Most of these gifts were given in memory or in appreciation of family and friends. In an effort to make permanent records of the gifts, brass plaques were attached where possible.

In 1972 the Library Committee, staff and assistants gave two frames of pictures of the famous Jerusalem Windows in appreciation and honor of Mrs. N. G. Fonville. In 1974 Mr. and Mrs. Alan O'Neal gave a plaque in honor and appreciation of Mrs. Fonville, first chairman of the library.

On April 16, 1978, there was a churchwide celebration of the twenty-fifth anniversary of the Kate C. Sprunt Memorial Library's service to the church.

The First Presbyterian Church has been blessed over the years to have among its members professionally-trained librarians who have volunteered their time and talents. The technical guidance of these librarians, together with the dedicated services of knowledgeable volunteers endowed with other talents, has led to the establishment of one of the finest church libraries in this country. The roster of volunteers who have given services and those who worked in the Kate C. Sprunt Memorial Library reads like a Who's Who of the First Presbyterian Church. Although too lengthy to include here, reports which have been filed annually by the library, plus a scrapbook for the years 1952-1978, provide the names of committee members, library staff, and assistants. Unfortunately, the minutes of the library committee meetings for the years 1978-1989 have been lost. Still the important records of the library are to be found on its shelves with over 6,500 books and 18 periodicals in the adult and youth catalogue files, in the gift and memorial files, and in the vital Index of Children and Adult Books which was researched by the current librarian Ann Shattuck Smith. Mrs. Smith has served the library since 1965. She was named librarian in 1969 following the death of Mrs. Lyons.

In 1980 the library worked with the Christian Education Committee to reestablish visits to the library by Sunday School classes. Through the generosity of church members and other friends, the library has been able to enlarge its resources during the decade of the 1980's. The sections affected have been: other religions, North Carolina, travel, natural sciences, classics for young adults, reference works, and art. In addition, there have been the beginnings of a cassette collection on the Bible and of an audio-visual collection for use by the Christian Education program, homebound shut-ins, and other groups in the church.

Early in 1988 the gifts and memorials records were stored in the computer.

Every year the library has conducted a summer reading program for the elementary age groups and has offered assistance in having books available to the Vacation Church School. May, 1990, brought a different emphasis to the reading club with a story hour from the library books and a competitive promotion between groups.

Over many years the library has received, for safekeeping, items of historic value. There has been deep concern over inadequate

space for and unscientific care of these items. The library presented the need for an archives room in the church to the Session. This need becomes more urgent as the church plans for its 175th anniversary and more archive materials are identified. The idea met with favor, and in 1990 the Memorials Committee recommended and the Session designated the William A. Withers memorial to be used for this purpose. The spring of 1990 also saw an outreach project initiated with volunteers taking samples of the library collection to the Sunday School classes of older youth and adults.

There are 17 volunteers who serve as library assistants in three shifts every Sunday and a staff of six who handle the mechanics of book purchase, preparations for distribution, cataloguing, shelving, records of circulation, repair, bulletin boards, and reports to the congregation through the Newsletter. The past decade has brought many changes in the Kate C. Sprunt Memorial Library. The committee structure has been streamlined with seven members: The Chairman, Vice-Chairman, Librarian, Coordinator of Library Assistants, Assistant for Promotion and Records, an Elder, and a Deacon. The Senior Minister and Director of Christian Education are ex-officio members.

Space, maintenance, and utilities for the library are provided by the church; and there is a church budget item to help with supplies. The Women of the Church have had a budgeted gift each year.

Every mission, program, and service provided through the First Presbyterian Church is undergirded by the books and periodicals within the Kate C. Sprunt Memorial Library which are available for use by the membership, the church staff, and ministers.

For 38 years God's guidance and blessing have made possible the progress and services of the Kate C. Sprunt Memorial Library, and we pray His continued care that the future may be even greater for the First Presbyterian Church, Raleigh, North Carolina.

CHAPTER 13

Individuals

This chapter will contain a brief biographical sketch of a limited number of members of First Presbyterian Church who, in past years, have made a significant contribution to the church and to the community. Due to the large number of people who could be recognized, time and space allow for only a few to be noted here. Additionally, all those listed herewith are deceased. Suffice it to note that of that other significant number of members not listed, their contributions have been significant in a similar vein and are perpetuated to their memory as those who also served God and Church—Amen and Amen. The names are listed below in the order in which they joined the church.

Name	Date Joined
1. William Peace	1816
2. William Shaw	1816
3. Henry Potter	1816
4. Rev. Stephen Frontis	1816-17
5. John Primrose	1824
6. William S. Primrose	1864
7. William N. H. Smith	1873
8. Miss Grace Bates— Mrs. Mary Bates Sherwood	1878-1880
9. Alfred A. Thompson	1881
10. Edmund B. Crow	1887
11. Fredrick F. Harding	1895
12. Dr. Benjamin R. Lacy, Jr.	1901
13. James R. Young	1902
14. Robert W. Dunn	1908
15. Dr. Zeno Payne Metcalf	1909
16. Dr. John B. Wright	1915
17. Mrs. B. H. Bunch	1920
18. Miss Susan McPheeters	1920
19. Mrs. Mamie Wyatt	1921
20. Mrs. George Baucom	1921
21. Dr. William C. Pressly	1922
22. David C. Worth	1923
23. Robert J. Wyatt	1926
24. Kelvin Gray	1935
25. W. G. Enloe	1953

William Peace

William Peace was born in Granville County, N.C. March 7, 1773. He was the son of John Peace, a wealthy planter. The Peace family was considered to be the oldest family, in point of residence, in the county. They were there before 1746.

Mr. Peace attended the University of North Carolina for two years, remaining there until 1796. He then moved to Raleigh to join his brother, Joseph Peace, as a merchant. Their business was known as J. and W. Peace and was located on the west side of the first block of Fayetteville Street.

Mr. Peace never married. Following the death of his brother, he was made guardian of his brother's two daughters since his brother's wife had predeceased him.

He was a charter member of the First Presbyterian Church and was one of the first four Elders. He took an active part in all the activities of the church.

Prior to the Civil War, a number of Presbyterians decided to establish a school for girls in Raleigh. Mr. Peace subscribed $10,000 for the establishment of the school, which was one-third of the money needed. He also donated a large plot of land for the school. The school was named for him and the city named the street at the south front of the school Peace Street.

On November 12, 1860, he indicated in a codicil to his will, witnessed by two individuals, "I subscribe ten thousand ($10,000) to establish Peace Institute for the glory of God and the benefit of the Presbyterian Church and in the event of my death, I give and bequeath the aforesaid sum to Rev. Joseph M. Atkinson in trust for the Presbyterian Church and congregation in Raleigh." Had he lived, it was his intention to "Have the grounds of Peace Institute tastefully ornamented and the establishment completed and furnished."

Following his death July 11, 1865, at age 92, an obituary stated, "He was one of the most truly respected men of his time, amiable and moral from his youth, of singular courtesy and kindness of manner, attentive to his own business and never interfering with that of others, strictly frugal and plain in his habits, yet capable of generous enthusiasm and of a considerate and well directed liberality." He was a remarkable man. Governor Swain stated, "That at the time of his death, I suppose he was the oldest citizen in Raleigh."

He died at the home of Governor Holden where he had lived for a number of years. The home was located on the southeast corner of Hargett and McDowell Streets. Governor Holden had a por-

trait painted of Mr. Peace by Carle Browne. Following the death of Mr. Peace, he gave the portrait to Peace Institute.

In the early days of the city, the Raleigh Academy was established. Mr. Peace was Treasurer for most of the life of the Academy. When times were hard in the 1820s, he gave several substantial amounts of money to pay the Academy's debts.

In the 1790s, in 1803, and in 1811, he made contributions to the University of North Carolina at Chapel Hill.

In 1843, a number of businessmen established the North Carolina Mutual Fire Insurance Company. Mr. Peace was a Director. For many years he was also a Director of Raleigh's leading bank. He acted as Chief Trustee of the Rex Hospital Fund. He was Captain of Militia and a member of the "City Corps" to aid in protection of the city during the Civil War.

William Peace was an outstanding citizen, a dedicated church member, a successful businessman, and generous to all worthy causes. The record shows that he was a part of the important things that happened in the City of Raleigh during the 69 years he lived in the city. At his death, all who knew him would agree with the last sentence of his obituary, "Precious in the sight of the Lord is the death of his Saint."

William Shaw

William Shaw, a native of Ayrshire, Scotland, was born in 1762. He came to Raleigh shortly after the city was established, April 5, 1782, and lived here about 35 years. He was one of the original four Elders when First Presbyterian Church was organized on January 21, 1816.

Mr. Shaw was a merchant on Fayetteville Street. In 1794 he became the first Postmaster in Raleigh and held this position for fifteen years. The Post Office was in his store on the east side of the 200 block of Fayetteville Street. He established the first bakery in Raleigh in the basement of his store.

For five years he was "Ranger of the Public Grounds." In this capacity he was charged specifically with protecting the timber on State-owned land adjacent to the city.

He was a Warden on a board of prominent citizens to establish housing for the poor.

In 1819 Mr. Shaw was chairman of a group who organized a Peace Society for disseminating the General Principle of Peace and to use all proper means to promote "harmony and goodwill."

His obituary stated: "He was a good citizen, a kind neighbor and a friend to the poor and distressed. He was interested in every undertaking which had for its subject either the improvement of the Country of the condition of its citizens. He was a highly respected Elder of the Presbyterian Church of this city. He had no children but left a widow and other connections to mourn the loss of this truly kind husband, friend and protector.

William Shaw went to his reward December 27, 1827 at the age of 65.

Henry Potter

Henry Potter and his wife were charter members of First Presbyterian Church. Mr. Potter was elected an Elder in 1831.

Judge Potter was born January 5, 1766 in Mecklenburg County, Virginia. Little is known about his schooling. In his early twenties he went to Philadelphia, possibly to complete his education as a lawyer. He was there two and a half years. His youthful interest in public affairs was keen. He attended sessions of the Congress and heard President Washington's message to Congress in 1791. He became personally acquainted with Jefferson, Hamilton, Adams, Madison and other public leaders.

As a young lawyer, he arrived in Raleigh in the early days of the city. In 1799 he was Grand Master of Hiram Masonic Lodge. He was a trustee of the State University for over fifty years. He contributed to the erection of Main South Building.

He must have been a man of substantial means even in his youth. Shortly after he arrived in Raleigh he purchased two acres of land on the north side of Hargett Street from Salisbury to McDowell Streets. On this land he built his home. Some of this land is now owned by First Church for a parking lot.

On April 2, 1802 he was appointed a Federal Judge by President Jefferson. He remained a Federal Judge for 55 years.

He was an original trustee of the Raleigh Academy which opened July 1, 1804.

It has been said that the organizational plan of the First Presbyterian Church was the handiwork of Judge Potter. He, William Peace, and Dr. Calvin Jones deeded the property to First Presbyterian Church on the corner of Morgan and Salisbury Streets. The legal title was held by a quasi-joint stock company in which each pew owner had one vote for each $50 worth of pew or pews he or she owned. At the time Judge Potter had pew #7, which cost more than $500.

Judge Potter was married to Sylvania Williams Easton. They had ten children, six reached maturity. Mrs. William A. White (Margaret Ayers White), a member of First Church, is a direct descendant of Judge and Mrs. Potter.

The last thirty years of Judge Potter's life was spent in Fayetteville. When he left Raleigh he sold his pew to Dr. McPheeters for $50.

Judge Potter died December 20, 1858 at the age of 91. His wife had predeceased him October 25, 1853.

Stephen Frontis

Stephen Frontis was born July 18, 1792 in Cogna, France, the son of John Baptist Jehoiachin and Etiennette Borel Frontis. His father was a Roman Catholic and his mother a Protestant. His father came to Philadelphia, and Stephen and his mother lived in Switzerland for 16 years. He then came to America to join his father to avoid conscription in Napoleon's army. He worked for a while with his father.

A friend, Joseph Conrad, who later became an Elder in the Presbyterian Church in Lexington, North Carolina, invited Stephen to hear the Rev. James K. Burch, and in 1813 he joined the Presbyterian Church. The Rev. Mr. Burch went to Oxford, North Carolina to head the Academy and invited Mr. Frontis to go with him to teach French and Latin. On the way to Oxford he came to Raleigh and stayed a while with William Shaw, an Elder in First Church. His stay in Oxford was rather short. He communicated with Dr. William McPheeters about teaching in the Raleigh Academy. This was arranged and he came to Raleigh in the fall of 1817. He taught French in the Raleigh Academy and studied theology under the guidance of Dr. McPheeters. During this three-year period he became affiliated with First Presbyterian Church. The records show that he was "an occasional member." In today's terminology this would possibly be an affiliate member.

In the fall of 1820 he left Raleigh and entered the Theological Seminary in Princeton, North Carolina, where he graduated with honors in 1823. He was ordained by Orange Presbytery, North Carolina in November 1823.

For five years he did missionary work in Maryland, Michigan, Pennsylvania, and Delaware. He then did pastoral supply work at Bethany Presbyterian Church in Iredell County, North Carolina. While there he was chosen as one of the commissioners to select a site for Davidson College. In 1836, he became stated supply of the

Presbyterian Church in Salisbury, North Carolina and he remained there until 1846. From 1846-49 he was stated supply at Tystra and Franklin Churches. From 1849-56 he served Center Grove Church in Iredell County. He then prepared to retire; however, Davidson College called him to serve as an acting professor. He remained at Davidson for the rest of his life. God took him home April 12, 1867.

Professor E. F. Rockwell wrote Concord Presbytery after his death stating that Dr. Frontis was a man of devoted piety. "He was deeply interested in everything that was for the advancement of the Redeemer's Kingdom. He promoted every good cause and was ready for every good work. His preaching was plain, pointed and practical. The results of his ministry of more than 40 years will not be known until the last great day." Thus ended the earthly ministry of a gifted Frenchman, Stephen Frontis, the first missionary to go out from First Presbyterian Church. He was the great-grandfather of Stephen Frontis Woodson who was a First Church Elder. The Frontis family relationship with First Church continues into the 1990s. He was the great-great-grandfather of Kathleen Charlotte Woodson, a currently-active member.

John Primrose

John Primrose was born in Kilmanock, Ayrshire, Scotland August 24, 1803. He joined the First Presbyterian Church on Certificate of Transfer March 25, 1823.

In 1831 he was elected Church Treasurer and in the same year he was appointed to the church's Committee on Education. In 1835 he was appointed one of the trustees of the church. He was elected an Elder but declined to accept the appointment.

Mr. Primrose gave a sterling silver Baptismal bowl to the church in 1844 which is still in use today. In 1838 Mr. Primrose and Mr. H. D. Turner had given two large silver communion cups which also are in use today.

Mr. Primrose and the Rev. William McPheeters were members of a committee appointed by Orange Presbytery to see to the welfare of the Rev. John Chavis, a famous Free Negro, an ordained Presbyterian Minister, who was denied the right to preach in the State of North Carolina by an Act of 1832. Mr. Chavis was a teacher of both races in North Carolina. He was educated in what is now Washington and Lee University. Orange Presbytery provided him $50 a year and the Committee collected about $20 to augment the small stipend. Chavis Park in southeast Raleigh was named in his honor.

Mr. Primrose was a merchant on Fayetteville Street. He was a director of the North Carolina Mutual Insurance Company and was one of the three members of the executive committee of the company. He served on the district committee for the Whig Convention in 1840 and was on the Law and Order Ticket in 1850.

He married Eliza Tarbox October 18, 1843. Miss Tarbox was a native of Hebron, Connecticut. She joined First Church September 1, 1839. She came to Raleigh to live with the family of Mr. and Mrs. John Devereaux as tutor for the children. Mrs. Frances Devereaux gave First Church the manse property on the southwest corner of Hargett and Dawson Streets, in 1843.

Mr. and Mrs. Primrose had three sons, John Devereaux Primrose, Robert Stuart Primrose, and William Stuart Primrose.

Following the death of Mr. Primrose, August 2, 1854, the weekly newspaper, *Spirit of the Age*, reported "John Primrose, Esq., long and favorably known as a merchant, was a Scotsman by birth, but resided in Raleigh twenty-five years or more. No one enjoyed a greater degree of confidence and respect in the community than he did, and seldom is society called on to mourn the loss of a more useful and worthy citizen. He had long been identified with the cause of temperance and has contributed in no small degree to its advancement in this community. Mr. Primrose was long afflicted but he bore all with marked Christian resignation and went down to his grave in great peace."

William S. Primrose

William S. Primrose was born in Raleigh November 12, 1848. His parents were John Primrose and Eliza Tarbox Primrose. He joined First Church July 7, 1864.

Mr. Primrose was elected an Elder in 1876 at the age of 28. He served as Clerk of the Session and superintendent of the Sunday School for many years. He was very interested in the music of the church. He was a member of the first choir which was organized in 1870. He represented the church at meetings of Presbytery, Synod, and General Assembly. At a meeting of the General Assembly he was on a Committee on Organic Union of the Northern and Southern Presbyterian Churches.

The *Wake County Presbyterian*, in its May 1909 issue stated, concerning Mr. Primrose, "The Church was continually on his mind and heart. He once told a friend 'I never pass the Church without instinctively saying—Peace be within thy walls and prosperity within thy palaces.' " He would often touch the Church as he passed.

"The last Sunday before his final sickness he was with Mr. Heartt at the Soldiers Home and on the Sunday before he conducted services at Mt. Pleasant."

Mr. Primrose wrote a poem about the "Old Lecture-room" which was read at the final service in the building before it was removed to make room for the new sanctuary and education building. The poem concluded:

> "No more we'll meet at call of bell,
> To this loved place—and now farewell,
> Dear Lecture-room, again farewell."

Mr. Primrose was long connected to the insurance business. For a time he was president of the Home Insurance Company. In 1884 he was president of the N.C. State Exposition which helped to bring new life to business and industry in the Reconstruction Era following the Civil War. For many years he was director of the Raleigh Cemetery Association.

In the area of education he was outstanding and was an early promoter of the North Carolina Agricultural and Mechanical College. He served as chairman of the Board of Trustees of the college for about the first twenty years. He was offered the presidency of the college on two occasions but declined because of his lack of a college degree. Shortly after he entered Davidson College, the college was closed because of the Civil War. He was unable to complete his college education.

He was also interested in Peace Institute and served as chairman of the Board most of the time from the organization of the college to his death.

Mr. Primrose was active in the Masonic Order and for many years held a high place in the Grand Lodge of North Carolina. His funeral at the cemetery was held with Grand Lodge Masonic Honors.

The Session of First Church closed its Resolution concerning Mr. Primrose with this statement: "His character, his counsel and activity, his zeal, devotion and faithfulness have been of incalculable benefit to us, we all loved him and those who knew him best loved him most. Forever with the Lord! Amen. So let it be." On April 11, 1909, Easter morning, he went to his Heavenly home.

William Nathan Harrell Smith

Mr. W. N. H. Smith was born in 1812 in Hertford County, North Carolina. He was a descendant of John Alden and Priscilla Mullin, who were immortalized by the famous poet, Longfellow.

Like his father, he was a graduate of Yale and forty years later was to preside over his class reunion. He was later honored by a degree of Doctor of Laws by Yale, the University of North Carolina, and Wake Forest College.

In 1840 he was elected to the General Assembly of North Carolina and in 1859 he was elected to the United States Congress. As a member of Congress he was elected Speaker of the House by a one-vote margin. This had never happened before for a first-time Congressman. Two members who were not present at the first vote voted against him since he would not agree, in advance, to favor a project of their liking. So he lost by one vote on the second ballot. This is indicative of his moral character.

When the State of North Carolina seceded he gave the Southern Confederacy his full support and was immediately elected to the Southern Congress. When the cause was lost, he returned home and took an important part in rebuilding the state.

When Peace College was organized and opened for students in 1872, Mr. Smith was the first chairman of the Board of Trustees.

In 1878 when the Chief Justice of the North Carolina Supreme Court died, Governor Vance immediately appointed William N. H. Smith as Chief Justice. He was considered the ablest of the North Carolina lawyers to fill the position. He served with distinction until his death in 1889. It was said "he passed away, ripe in years, and rich with honors, leaving behind him opinions which have enriched the judicial literature of the Commonwealth and broadened the channels of law."

Mr. Smith was a humble and sincere Christian who exemplified in his daily walk and conduct that he was a follower of Christ. He joined First Presbyterian Church in October 1873. On the Morgan Street side of the Sanctuary is a stained-glass window dedicated to Mr. Smith, and also a window dedicated to Mrs. Smith, thus signifying their faith and devotion.

He was married to Mary Olivia Wise. They had two sons, William Wise Smith and Ed Chambers Smith. The great grandchildren in the church today are Henry Smith and Scott Smith.

Mr. Smith died in 1889 and Mrs. Smith died in 1900.

Miss Grace Beard Bates
Mrs. Mary Bates Sherwood

These two sisters were both born in Raleigh. Miss Grace Bates was born November 27, 1862 and Mrs. Sherwood was born October 11, 1866. Their parents were Flemming Bates and Hannah Harding Bates.

They were both faithful members of First Presbyterian Church. Miss Bates joined in April, 1878 and Mrs. Sherwood joined in May, 1880. They were active in the Sunday School as teachers of the young people. The first issue of the church paper, the "Wake County Presbyterian," published in 1909, listed Miss Bates and Mrs. Sherwood as Sunday School teachers.

Miss Bates was educated in a private school and later in the public school. She graduated from Peace Institute in 1878. Mrs. Sherwood was educated in Kerr's Male and Female School in Raleigh and later in the public school. She graduated from Peace Institute in 1885.

Together, the two sisters taught in the Raleigh public schools a total of nearly 100 years. Miss Bates taught at Murphy and Wiley Schools. Mrs. Sherwood taught in the primary grades for many years and served as principal of Wiley Elementary School. Many students who were taught by the sisters felt that they lived lives of truth, goodness and beauty. They taught the love of and the appreciation for literature, art, music, and Christian standards of behavior.

As a tribute to their many years of devoted service to the public schools of Raleigh, the elementary school built on Oberlin Road in 1950 was named the Sherwood Bates Elementary School. The school is now a sixth grade middle school operating in connection with the Daniels Middle School.

Mrs. Sherwood married Frank Sherwood in 1888. He died in 1891. They were blessed with two sons, Flemming Sherwood, who died as a result of World War I, and Frank Sherwood, Jr., a long-time teacher at what is now N.C. State University. He was a First Church Deacon for many years.

The sisters lived together at 214 E. Morgan Street. Mrs. Sherwood had a heart attack while attending a Sunday School class dinner. Three days later, on October 5, 1950, her sister, Grace Bates, was called to her Heavenly home. Mrs. Sherwood died just a few days later on October 13, 1950. Mrs. Sherwood was survived by her son, Frank Sherwood, Jr., and two grandchildren, Mary Bates Sherwood, a First Church Elder, and Frank Sherwood III, a First Church member.

Alfred A. Thompson

Alfred A. Thompson was born in Chatham County, February 24, 1852. He was educated in the Pittsboro Male Academy, Pittsboro, North Carolina.

He came to Raleigh in 1870. In 1873 he married Miss Laura Cone Love of Salisbury, North Carolina and they were blessed by three sons, Robert L. Thompson, Alfred M. Thompson, Dr. Hugh A. Thompson, and one daughter, Mrs. J. G. de Roulha Hamilton.

He joined First Presbyterian Church April 18, 1881, and became a Deacon in 1904. For a number of years Mr. Thompson was the honored and beloved Chairman of the Board of Deacons.

For many years he was the faithful and dedicated teacher of the Moment Bible Class for men. Following his death in 1921 the Class Resolution of Respect referred to Mr. Thompson in this way, "A Pillar of the Church hath fallen, a Prince of God's people hath departed from among us." They stated further, "He was a tried and trusted leader, an earnest and active Christian and a bulwark of the Church and Class."

His energy and business connections placed him in the highest ranks of the businessmen in Raleigh. The characteristics he possessed: moral courage, fairness of mind, courteous to those who differed in opinion, absolute honesty of thought and deed, and kindly consideration for all who needed sympathy and help—won him a warm place in the affections of the public.

He was called to many positions of usefulness in business and in the political circles of his city and state. He was twice the mayor, president of the Chamber of Commerce, president of Raleigh Cotton Mills, treasurer of the Atlantic Fire Insurance Co., first vice-president of the Commercial National Bank from 1891 until his death, and for many years was a member of the school board. One of the city schools was named for him.

At the time he served as mayor, the office also required that he be judge and jury of the Municipal Court. It is said that Mr. Thompson "Held the scales of Justice so evenly that alleged offenders against the Law felt they got a 'square deal.' "

This useful man passed on to his reward June 11, 1920.

Edmund Burwell Crow

Ed Crow, as he was affectionately called, was born in Wake County in 1874. He joined First Church December 2, 1887. He became a Deacon in 1897 and an Elder in 1914. He was the son of William Henry and Nannie Burwell Crow. He married Mary Dinwiddie. Both Mr. and Mrs. Crow were related to Peace Institute presidents.

In 1892, at the age of 18, he began teaching a class of six boys in the Sunday School. Three years later, when his mother died, the six boys in his mother's class joined his class, which he continued to teach until 1934.

It has been said that the Vanguard Bible Class grew to nearly 300 members and it is possible that there is a "Vanguard Class" in almost every state in the Union.

Under Mr. Crow's leadership the members established a rather sizable budget which was used to help establish churches in the Raleigh and Wake County area. This included East Vanguard, now Milner Memorial, North Vanguard, now Westminster Presbyterian, and aided in the establishment of a total of five churches in Wake County. He also encouraged the Vanguard Class to pay half of the salary of Rev. Ed Currie who, with his wife, went to China and later to Formosa as missionaries.

Mr. Crow was elected to the Wake County School Board in 1913, and in 1919 he became its chairman. He was unhappy with the physical condition of the county schools and instituted a program which made it possible to paint 33 county schools in one day with 750 gallons of paint purchased from Job P. Wyatt & Sons. The painters were young volunteers from the area who had been challenged by Mr. Crow to perform the work. The *News & Observer*, in the July 29, 1916 issue had a headline which read "Every School House in the County Painted Yesterday." This was typical of his many community activities.

Professionally, he was employed by the Commercial National Bank when it opened for business. He rose to become a cashier and later executive vice-president. He remained with the bank for 22 years until the bank failed in the depression of the 30's. Many called this the "Ed Crow Bank."

In addition to his bank, church, and school board activities he was on the Peace Institute Board of Trustees, the Rex Hospital Board, the Y.M.C.A. Board and served as treasurer of the Rotary Club. Few, if any, men in the Raleigh area were as effective in their Christian witness as Ed Crow.

In 1934 Mr. Crow moved to Richmond, Virginia. He joined the Grace-Covenant Presbyterian Church. There he became an Elder, served as a teacher of a men's Bible class, and for a time was executive secretary of the church.

He later became president of the North American Assurance Society and held the position from 1939 until his death.

He was very active in boy's work at the Virginia Industrial School at Beaumont, Virginia.

Mr. and Mrs. Crow had two daughters, Miss Nannie Burwell Crow of Charlottesville, Virginia, and Mrs. Mary C. Gill of Richmond, and two sons, Edmund B. Crow, Jr. and Dr. Hubert D. Crow of Suffolk, Virginia.

Mr. Crow went to his Heavenly reward February 28, 1945. The funeral was held at Grace-Covenant Presbyterian Church and the interment was at Oakwood Cemetery in Raleigh. Truly all were richly blessed who had the opportunity to know Ed Crow. He was truly a dedicated Christian gentleman.

Fredrick F. Harding

"Mr. Fred," as he was affectionately called, was greatly beloved by all who knew him. He had a special place in the hearts of the children of the church. For many years, he stood at the entrance of the Sunday School building. On Sunday he would greet each child with a smile, a hug, or a handshake. Sometimes he would coax the more timid children with a piece of candy. One Sunday he could not be at his usual place. A little girl who was accustomed to giving him a big hug each Sunday made the remark to someone at the door, "Where is God today?"

Fred Harding was born in Raleigh in 1878. He joined First Presbyterian Church on April 10, 1895. His family had been closely associated with the church since its early days. Both he and his brother, Will Harding, were active participants, not only in the church, but in the community as a whole.

Mr. Fred became a Deacon in 1904. He was elected to the status of Elder in 1935. He served as Elder for many years. When he became unable to serve as an active Elder, he was elected Elder Emeritus, a special honor set aside for special people.

He was an active member of the Moment Sunday School Class until it ceased to exist. He then became an active and faithful member of the Vanguard Class.

Before World War I, Will Harding owned the Raleigh Iron Works. Fred worked with his brother in this business. Following World War I, the iron works business was closed. At this time, Fred Harding became bookkeeper for Dillon Supply Company, a position that he held for more than thirty years.

On November 25, 1940, Fred Harding and Mrs. Nell J. McDonald were united in marriage. This was a time of great rejoicing for family and for friends. There were those who had considered "Mr. Fred" a confirmed bachelor. With a twinkle in his eye, he fooled them all. Both "Miss Nell" and "Mr. Fred" served the Lord with gladness in the church for many years.

Miss Nell, a widow and the mother of three children, was accustomed to rising to meet the need of special occasions. When the church was in great need of an assistant church hostess, she accepted the position. Later she became the official church hostess and served in this capacity for many years.

The church suffered a great loss when she passed to the church triumphant on December 3, 1986.

Mr. Fred was always generous with his time and his money. If he saw a need in the church, he would endeavor to fill the need. In 1935, it became apparent that the church needed a new manse. Always thinking of the needs of others, he donated a beautiful and sizeable lot that was located in the Hayes Barton area of Raleigh. This lot on Caswell Street was the site for the building of a family-oriented church manse. This was used happily for more than forty years by our ministers and their families.

With the modern trend of our ministers owning their homes, and with Mrs. Harding's approval, the manse property was sold in 1981 for the sum of $130,000. The interest from this manse property fund would go toward the ministers' housing allowance.

It had been said that Mr. Fred Harding's main interest outside of the church was with the Masonic Order. At his death, he was the oldest living Mason in North Carolina. He had served as Grand Tiler of the Grand Lodge of North Carolina for thirty-eight years.

He was a charter member of the Raleigh York Rite Masonic Lodge. He had been a member of this lodge for over 75 years.

Fred Harding was greatly beloved by all who knew him. He was a gentle and a humble man. Most of all, he was a deeply religious man, truly one of God's finest Christian gentlemen.

He went to his reward on July 26, 1977, at the wonderful age of 99.

His niece, Mrs. Henry Parker, daughter of his brother, Will Harding, is a loyal and faithful member of the church today.

Dr. Benjamin Rice Lacy, Jr.

Dr. Benjamin Rice Lacy, Jr. was born in Raleigh, North Carolina, July 30, 1886. He became a member of First Church April 21, 1901. He was the son of Mr. and Mrs. B. R. Lacy. His family had long been associated with First Church. His father was an Elder in the church. They were well known not only in Raleigh but across the state. Mr. Lacy was treasurer of the State of North Carolina until his death in 1928. Dr. Lacy was very proud of his heritage. His relatives, Drury Lacy, James Holt Rice, and Benjamin Holt Rice were present when theological education was established at Hampden-Sydney College.

He was a graduate of Davidson College and had the distinction of being the First Rhodes Scholar from the college. While attending Oxford University in England he was recognized as being a first-rate boxer and was referred to as the "Dashing young North Carolinian."

Following his graduation from Union Theological Seminary he served as Associate Minister at First Presbyterian Church in Raleigh. His duties were primarily in the area of home missions. His service in Raleigh was interrupted by World War I. He served in the war with distinction as a chaplain with the 133rd Field Artillery Unit in France. He was a decorated hero.

Following the war, he returned to Raleigh and married Emma Elizabeth White, daughter of Dr. and Mrs. William McC. White. They ultimately were blessed with four children: Ben III, Betty McClure, William, and Robert Burwell. After his marriage, he received a call from Central Presbyterian Church, Atlanta, Georgia. He accepted this call and remained there until 1926, at which time he was called to be president of Union Theological Seminary, Richmond, Virginia. He held this position until 1956.

When he became president of the Seminary he committed himself to build up the institution by strengthening its faculty and its facilities. Under his leadership the faculty was expanded to include new professorships in biblical theology, christian ethics and pastoral counseling. The library was expanded to become one of the most important theological collections in the South.

He defended faculty members who dared to express fresh thoughts about Christian faith. Under his leadership the Seminary began to assist black pastors to obtain graduate education. The first woman was graduated with a divinity degree. During all this time he also served as professor of homiletics. As seminary president Dr. Lacy took the position that all theological education in seminaries and in the congregation had to take place with the guidance of the Holy Spirit. He also felt that the transformation of the social order, for which he longed, would take place with the transformation of the human spirit. He was a pastor with a shepherd's heart.

When he first came to Richmond in 1926, he preached a number of months to a black congregation. He felt that his success was largely due to the way he would greet those present at the door following the service as Mr. and Mrs. Smith, Mr. Greet, etc.

During his lifetime he received many honors. In 1934 he served as moderator of the Synod of North Carolina. In 1950 he was elected moderator of the General Assembly of the Presbyterian Church in the United States. This gave him great pleasure since Dr. Drury Lacy and the Rices had been elected to this office in years before. While moderator of the General Assembly he helped to organize the National Council of Churches and encouraged the formation of the World Council of Churches.

In the spring of 1934, First Presbyterian Church, Raleigh, called Dr. Lacy to succeed his father-in-law, Dr. White. He seriously considered the call. In his letter to the committee he stated in the last paragraph, "Please convey to the committee and to the congregation my great appreciation for the honor done me by this call and my regret that under the providence of God I must decline."

After retiring from the Seminary at the age of seventy, he served as pastor of Hampden-Sydney College and as chaplain to the students.

When he was eighty-nine years old he preached for the fiftieth consecutive time at the Presbyterian Church in Rocky Mount, North Carolina. Great was his love for the congregation and the congregation's love for him.

After entering Presbyterian Home at High Point, North Carolina he took an active part in the life and work of the First Presbyterian Church there. He also served as chaplain and counselor to the residents at the home.

Dr. Lacy was called home to his Heavenly reward August 3, 1981, at the age of ninety-five. He was buried in the graveyard at

Hampden-Sydney where now rests his wife Emma Elizabeth White Lacy. Thus ended a life of dedicated service which began at First Presbyterian Church, Raleigh, North Carolina. Many students and a vast number of others were blessed by the life and service of this man of God.

James R. Young

James R. Young was born in Granville County, February 17, 1857. He was the son of Dr. Peter Wesley Young and Jae Eliza Cooper. He attended Horner School in Oxford, North Carolina and graduated from Hampden-Sydney College.

He began his business career as a druggist in Henderson, North Carolina. He later became Clerk of Vance County Superior Court. Then for a number of years he was in the insurance business.

When the State Insurance Department was created in 1899, Mr. Young was appointed commissioner and served in this capacity for twenty-two years. He resigned this position to go into private business in 1922. While commissioner he was honored many times by the National Association of Insurance Commissioners. At one time he served as president of the association.

His most important contribution as State Commissioner included his sponsorship of the tower fire escapes for public school buildings, and his part in writing basic state insurance laws in 1905.

Mr. Young joined First Church, March 19, 1902 and became an active churchman. He was elected a Deacon in 1904 and an Elder in 1908. He served First Church in many capacities: as Clerk of the Session, chairman of the Pulpit Supply Committee for many years, usher, teacher in the Sunday School, and as an active member and officer of the Wake County Society for Christian Work.

He was repeatedly the representative of the church at Presbytery and Synod. He served on many committees of both these organizations. He was moderator of Granville Presbytery in 1923 and was commissioner several times to the General Assembly. He kept himself informed about church matters and read church papers extensively. He was always interested in the young ministers of the Presbytery and often they came to him for advice and assistance.

He served as a trustee of Barium Springs Orphanage for many years. One of Mr. Young's chief interests was Peace Junior College. He served on the committee in 1907 which purchased the College for Presbyterians of North Carolina. He was chairman of the Board

of Trustees of the college for some years and was secretary of the board at the time of his death.

Col. Young, as he was called, was married twice. His first wife was Anne Southerland of Henderson. His second wife was Virginia Nicholls of Louisiana. He was the father of Mrs. Charlotte Thorpe, Mrs. Mable Andrews, Miss Fannie Young, Miss Annie Young, Mr. Cooper Young, and Dr. David Young.

Mr. Young went to his Heavenly reward April 25, 1937 at the age of 80.

Robert W. Dunn

Robert W. Dunn, the son of Virginia and Stanhope Dunn, was born near Raleigh April 30, 1876. He joined First Church November 22, 1908.

Mr. Dunn graduated from Wake Forest College and later attended Eastman Business College at Poughkeepsie, New York. He served with the United States Army in Cuba during the Spanish-American War.

He was a partner in the Dunn Brothers Wholesale Grocery firm until his retirement in 1928.

Mr. Dunn was elected an Elder in 1927. He was a staunch churchman, faithful in attendance at the regular services of the church. He was an officer who accepted seriously and wholeheartedly the obligations and privileges of his office. He made it his duty to know intimately the material and spiritual needs of the members of the church, and he was prompt to assist them in every way possible. He was vitally interested in all the organizations of the church. He represented First Church at meetings of Presbytery and Synod and was well informed of church matters. He served on the Home Mission Committee of Granville Presbytery for a number of years and was particularly interested in the Mission work in south Wake County.

Mr. Dunn was a man of strong Christian convictions. He put the kingdom of God first in his life. He was modest in performing any services. Few people knew how many good deeds he performed. He was always loyal to his ministers and was a great source of strength to his ministers.

For a number of years he served as a loyal and faithful trustee of Peace Junior College.

Mr. Dunn was greatly respected by the members of the Session. The minutes of the Session state "we, the Session, wish to thank

God for giving him to us for these years and are grateful for the inspiration that he was to us personally and collectively." Mr. Dunn went to his reward February 22, 1942.

Zeno Payne Metcalf

Dr. Metcalf was born in Lakeville, Ohio May 1, 1885. He received an A.B. degree at Ohio State University in 1908, and at Harvard University he earned a Doctor of Science degree in 1924.

He came to Raleigh in 1909 and joined First Presbyterian Church that year. He was a member of the Board of Deacons from 1949 to 1951. He was elected an Elder in 1951. He was active in the Men of the Church and served as chairman of World Missions for this organization. He represented First Church at a meeting of Presbytery. In each area of service his first consideration was the church's welfare. It is said that he gave the church the benefit of his sound judgment and careful attention to even the smallest tasks.

Dr. Metcalf's greatest contribution to his church went far beyond these administrative activities. He made this contribution through his lifelong desire to live and worship as a Christian. In doing so, he unconsciously offered strength and leadership by the example of his efforts to follow Christ.

He joined the North Carolina State College faculty in 1912 and retired from administrative duties in 1950, devoting himself full time thereafter to teaching, research and writing. In his latter years of teaching, he was a William Neal Reynolds Professor of Zoology and Entomology.

The same excellence he showed in his church life was reflected in his professional life at N.C. State College. He served on the State College faculty for more than forty-three years and brought international esteem to this institution. His service to State College was given high praise when he was awarded the 1955 O. Max Gardner Award as "That Member of the faculty of the Consolidated University of North Carolina, who during the current scholastic year, has made the greatest contribution to the human race."

Dr. Metcalf was the author of nine books and an active member of three major national scientific organizations. In addition, he was president of three major national scientific organizations, the Entomological Society of America, the Ecological Society of America, and the American Microscopical Society—a distinction accorded few scientists in the United States. Dr. Metcalf also served on the editorial boards of four of the large national professional journals and

was the author of ninety-six professional publications. At the time of his death he was engaged in preparing a 42-volume catalog of the world.

He was active in both civic and professional affairs. He was a former president of the N.C. Academy of Science and a past president of the Raleigh Kiwanis Club. He was also a Fellow of the American Association for the Advancement of Science and the Entomological Society of America.

Dr. Metcalf was married to Miss Mary Luella Correll of Wooster, Ohio on October 20, 1909. They had one daughter, Mrs. Micou F. (Katherine) Browne, a lifelong member of First Presbyterian Church. Dr. Metcalf was promoted to his Heavenly reward January 5, 1956.

Dr. John B. Wright

Dr. John Bryan Wright was born in Sampson County in 1874. Dr. Wright came to Raleigh in 1912 and joined the First Presbyterian Church January 31, 1915. He was elected a Deacon in 1918 and an Elder in 1919.

Dr. and Mrs. Wright were blessed with three sons two of whom became doctors: John B., Jr., Dr. James R., and Dr. Isaac C. They also had three daughters: Mrs. E. B. Crow, Mrs. Ben Kilgore Tillery, and Mrs. Charles Williams.

Dr. Wright graduated from the University of North Carolina and the Medical College of Virginia. He was an eye, ear, nose and throat specialist and was recognized as a leader in his profession. He was president of the Wake County Medical Society and the North Carolina Medical Society, and was also a member of the 50 year club of the Medical Society of N.C. and the American College of Surgeons.

While he took an active part in many community activities, his main interest was in his church. He served on the Home Mission committee of the Session and a number of other Session committees through the years. He was chairman of the Search Committee to secure a pastor to fill the vacancy created by the death of Dr. William McC. White. The committee recommended Dr. P. D. Miller, and the church issued a call to Dr. Miller which he accepted. Dr. Wright took a leadership role in every community and church activity in which he was involved. In 1919 an anonymous member of the church stated that he would pay half of the church debt if the congregation would raise the other half. This was done and the anonymous donor was none other than Dr. Wright. A total of $2,600 was raised and the church was debt-free.

He taught the Moment Bible Class, the Vanguard Class, and for a long time an adult class at the Ernest Myatt Presbyterian Church.

Dr. Wright, being greatly interested in Home Missions, was a great help to the Ernest Myatt Presbyterian Church located on the southern side of the City of Raleigh. He moved his membership to the Ernest Myatt Church September 9, 1948. The Ernest Myatt Fellowship Hall and the Fellowship Bible Class are both named for Dr. Wright.

Dr. Wright died September 29, 1956 at the age of 82. While his funeral service was held in First Presbyterian Church, his pallbearers were Elders and Deacons from the Ernest Myatt Presbyterian Church and he was buried in the Ernest Myatt Church cemetery. Thus ended the life of an outstanding doctor, community leader, and a dedicated Christian.

Mrs. B. H. Bunch

Mrs. B. H. Bunch was born in Portsmouth, Virginia in 1884 of a Swiss father and an American mother who died when she was twelve years old. She had a deeply religious upbringing which had a lasting effect on her life. She graduated from Portsmouth High School and took music lessons at Peabody Institute.

Since her husband was a railroad man, they lived at a number of locations before coming to Raleigh in 1920. She joined the First Presbyterian Church May 9, 1920. This marked the beginning of a remarkable ministry in Raleigh.

In 1921 she became church secretary. Other duties were Director of Christian Education, Sunday School teacher and pastor's aide (which included visits to the sick and shut-ins). It is said that on one occasion she actually conducted a funeral.

Mrs. Bunch organized the Four Square Sunday School class for young women which grew from a few members to 120. The class motto was based on Luke 2:52: "And Jesus increased in *wisdom* and *stature* and in favor with *God* and *man*."

In the early 1920's the Vanguard Class conducted Sunday School on Sunday afternoons at the Wake County Home on Whitaker Mill Road and she taught a class known as "The Willing Workers" for young women. This and the other activities grew into what is now Westminster Presbyterian Church.

Mrs. Bunch also worked with a group of young boys in east Raleigh. This class grew to an average of 60 boys each Sunday. She was Sunday School teacher, basketball and baseball coach, minstrel

producer and camp director for five years. This and the other groups that met grew into what is now Milner Memorial Presbyterian Church.

In 1922 Mrs. Bunch was on a committee of Raleigh ladies who helped raise $70,000 to purchase and equip Wright's Hotel into a Y.W.C.A.

When the Buffalo Presbyterian Church was organized by the Vanguard Class, Mrs. Bunch taught an adult class. Later she helped organize a young peoples league. For many months she taught the Bible lessons for the Women of the Church. She also helped with the Vacation Bible School in the 1930's. In 1936 she organized a Bible class for underprivileged women that met Friday mornings at First Church. After the lesson, members of the Four Square Class served a light lunch.

In 1938 she organized the Cary Street Mission which was supported by a number of Presbyterian churches in the area. On Mondays there were two classes for older girls. On Tuesdays and Thursdays there were kindergarten classes for pre-school children. Most of those attending were underprivileged people living near what is now the intersection of Peace Street and Downtown Boulevard. In addition to her other responsibilities she taught piano lessons to about 10 to 15 students each year.

Mrs. Bunch's honors included a life membership given by the Women of the Church, the Raleigh Exchange Club, Golden Deed Award and the Sertoma Club Service to Mankind award.

Mrs. Bunch was taken by God to her just reward on February 21, 1967. At a gathering of the Four Square Class shortly after her death, a class member, Helen Coates, expressed her endowments: "On February 21, in the late afternoon God in his infinite love and mercy reached down from Heaven and tenderly cradled her in His arms and took her home." Thus ended the life of a lady of God who spent her life in service to others. Those who had the opportunity of knowing Mrs. Bunch were richly blessed.

Miss Susan McPheeters

Miss Susan McPheeters was born in Raleigh in 1881 to Mr. and Mrs. Alexander M. McPheeters. Her grandfather, Dr. William McPheeters, was the first pastor of the First Presbyterian Church. Dr. William Leftwich Turner, her great uncle, was a Presbyterian minister who was called to be principal of the Academy and pastor of the city. Miss Susan, as she was called, joined First Church January 4, 1920.

Miss McPheeters served in many capacities in the work of the church. Through the years, however, she was most closely associated with the preparation of the Communion Service.

Prior to the time when First Church was organized in 1816, the McPheeters family carried the necessities for the Communion Service to the State Capitol building in a large wicker basket.

During a good part of the latter years of "Miss Susan's" life, she prepared the Communion bread and the linens for service carrying them to the church in the same wicker basket. She set the Communion table by spreading the appropriate linen cover and arranging the silver and other essentials. This she continued to do up to the last few years of her life.

The following article appeared in the *Raleigh Times* prior to worldwide Communion Sunday in October 1959. The basket is still used today at First Presbyterian Church. On dedication Sunday each year pledge cards for financial support of the church budget are collected in the basket as it sits in the Chancel.

The Church Circuit

First Communion Held in Capitol

By BETTY HOOD, Times Staff Writer

Raleigh's first communion service was held in the State Capitol.

It happened in 1810, when Dr. William McPheeters was "pastor of the city" because there was no established church here. There were no permanent ministers, and services were held by traveling preachers.

Dr. McPheeters, later to become minister of the city's first church, First Presbyterian, bought a special basket for communion. He used it to carry the freshly baked unleavened bread from the kitchen in his home to the place of worship. This became a tradition in the McPheeters family, and Miss Susan McPheeters keeps the custom alive today.

Sunday, when communion will be held in churches throughout the world, this same large brown wicker basket, now over 149 years old, will be used to carry the communion elements to the First Presbyterian Church for the observance of the Lord's Supper.

At one time the basket was in such bad condition that it was thought to be beyond repair, but when Miss Susan

told of its significance, the School for the Blind took special pains to put it in good shape. This work was done free of charge.

Miss Susan sets the communal table with the same vessels used in the first services. The original pitcher was a gift of Mrs. John Devereaux; the goblets were given by J. Primrose and H. D. Turner; and Charles Dewey presented the first plate.

The linens of the first services are still used to partially cover the table. These linens were washed and ironed for 41 years by the same Negro woman, Zora Upperpon. Not long ago, Miss Susan told her she could get someone else to do the work because of her age.

"Don't take them away from me until I tell you," was the reply.

A little over two weeks ago Zora died.

The McPheeters Basket and Service
. . . an important tradition . . .

On Sunday, October 14, 1962 the church celebrated Miss Susan McPheeters' Day. She was recognized at the Sunday morning services and an afternoon reception was held in her honor. In paying tribute to "Miss Susan," her friends referred to her dedicated work in the church, her vision in continuing her family tradition, her selflessness and devotion to God, her cheerful interest in the young and care for people of all ages, races and creeds. "Miss Susan" was presented a white leather book with her name on the front. In the book was a collection of clippings and letters from former pastors of First Presbyterian Church concerning her work in the church.

On this same Sunday the Board of the Rex Hospital Guild announced that their annual scholarship given to a student nurse was to be in her honor and named the Susan McPheeters Scholarship.

Miss Susan kept her age secret saying "A gentleman never asks and a lady never tells." At the age of 91 she was transferred by God to her just reward. When she died, December 6, 1972, she left a $250 memorial gift to the church with the interest from this to be used towards the purchase of the Communion bread.

Mamie Wyatt

Mamie was one of the most devoted, attractive members of First Presbyterian Church. She was a little more than five feet tall, always beautifully dressed, always gracious and hospitable with a strong outgoing personality, even though she looked more like a beautiful fragile piece of Dresden.

She had a fine Christian heritage. Her father, Dr. Joseph Rennie, was a well-known and much-loved Presbyterian minister. It was only natural that she join First Presbyterian Church when she came to Raleigh since she had worshipped at First Presbyterian Church when she was a student at Peace College. She joined the church March 31, 1921.

Mamie had three loves—her family, her church and Peace College.

Her home was a hospitable place. Often the Wyatts entertained church members, Peace trustees, Peace alumnae and Peace girls. Many times the Women of the Church held its May birthday party in her beautiful garden.

Mamie was president of the Women's Auxiliary of First Church. She worked diligently in bringing together Home Missions groups and Foreign Missions groups. She was the second president of Granville Presbyterial.

Mamie Wyatt was a devout Christian leader. She believed sincerely and earnestly in prayer. She helped to organize prayer groups to pray for each of our young men who were in military service during World War II.

When the Synod of North Carolina threatened to do away with Peace College, Mamie helped to organize prayer groups to save Peace College.

Granville Presbyterial was under her leadership for four years. During this time she visited all churches in the Presbytery, attended Synodical meetings, Montreat conferences and meetings at the seminary in Richmond.

She was an important member of the church's building committee when the Sanctuary was rebuilt. She was chairman of the Memorials Committee and was largely responsible for the recording of memorials in the memorial book.

Mamie taught the Bettie Penick Class and other Sunday School classes. She was always loyal and dedicated to Peace College, which she served as president of the Peace Alumnae Association, as a trustee, and as the first president of the Board of Visitors, which she helped to organize. She was recognized as a Distinguished Peace Alumnae. In 1942 she was awarded Granville Presbyterial's high honor. She was selected to receive an Honorary Life Membership based on her years of service from 1926-1930.

She worked with a group at First Church to help with entertaining soldiers on weekend leave. The church provided beds in the church annex as well as flowers, books and magazines. This gave the men a place to come so they would not have to stay at the military base all weekend. Mamie also arranged for busloads of girls to go to Fort Bragg to dance with "our boys" as she called them. When there were not enough chaperons on the bus she would go, often returning late at night. She received special recognition from the United States government because of her work as chairman of War Services for this area during World War II.

With all these activities she also was president of the Raleigh YWCA, a member of the Raleigh Woman's Club, a book club, and the Daughters of the American Revolution. She regularly visited the Women's Prison with a friend, checking on and visiting "their girls" and helping them find work when they were released. She was the only woman, up to that time, to serve as president of the Raleigh Community Chest, the predecessor of the United Way. She also served as honorary chairman of the Debutante Ball.

Mamie Wyatt was endowed with the ability to organize and to work enthusiastically with people. She was a leader, a devoted wife and mother, an untiring churchwoman, a loyal Peace Alumna and a faithful civic leader.

Mamie Wyatt went to her just reward March 20, 1982. It was only proper that the Chapel of the First Presbyterian Church was dedicated to Rob and Mamie Wyatt in 1984.

Robert J. Wyatt

Robert J. Wyatt, the son of Job P. and Mary Hicks Wyatt, was born in Raleigh, December 2, 1888. He received his high school education at the Raleigh Male Academy and his college degree from N.C. State University in 1909.

Soon after his graduation he joined the firm of Job P. Wyatt Company. His father was the co-founder and president of the company. He was actively associated with the firm which dealt in hardware, seed and agricultural implements for nearly sixty years. He became president of the firm, from which he retired in 1961.

Mr. Wyatt was active in the life of Raleigh. He was a member of the Raleigh Chamber of Commerce, a charter member of the Raleigh Kiwanis Club, the Sphinx Club, and the Carolina Country Club.

Since his family had a strong Baptist connection, early in life he joined the First Baptist Church. He served as superintendent of the Sunday School and held other offices in that church.

His wife, the daughter of a Presbyterian minister, was an active member of First Presbyterian Church. When their first child, Mary Eugenia, joined the First Presbyterian Church, January 10, 1926, he also joined First Presbyterian as he thought the family should be together. He quickly became an active member and was elected a Deacon in 1928 and an Elder in 1951. At one time he served as church treasurer, and was on the 1951 pulpit committee when Dr. James Sprunt was called to First Presbyterian Church.

He was a member of the Vanguard Bible Class, serving as treasurer and as president, and served as superintendent of the Sunday School. He was greatly interested in the little children of the church, whom he welcomed at the front door every Sunday giving hidden candy to some of the more unwilling attendants. He demonstrated an interest in the Men of the Church, in the benevolent causes of the church, particularly Barium Springs Orphanage, and the home mission work in Wake County.

With all his interests and activities, he never forgot that he was a Christian gentleman. He was a devoted husband, father, grandfather, a loyal friend, a successful businessman, a responsible citizen and a dedicated Christian layman.

His wife, Mamie Christian Rennie, was the daughter of the late Dr. Joseph and Eugenia Rennie. They were blessed with two daughters, Mrs. John Thomas and Mrs. Arch Newbold, and by one son, Robert J. Wyatt, Jr., and at the time of his death he had seven grandchildren and one great-grandchild.

Those who knew him, and he had hundreds of friends, held him in the highest regard. He died April 11, 1970.

The First Presbyterian Church Chapel was named for Robert and Mamie Wyatt in 1984.

Mrs. George U. Baucom, Jr.

Mrs. George U. Baucom, Jr. was born in Madisonville, Virginia, July 16, 1890. She joined the First Presbyterian Church, Raleigh, August 17, 1921, and became an outstanding member. She served on important congregational committees, was a member of the choir, and a teacher in the Sunday School. She was twice president of the Women of the Church and for many years served as a circle Bible teacher.

Granville Presbyterial counted her as its most distinguished president. She gave strong support to every worthwhile project. The North Carolina Synodical benefited greatly from her leadership as president. Two outstanding contributions of her term as president were the initiation of the rebuilding of the William Black Lodge at Montreat, North Carolina and the establishment of the Synodical Training School. She served as director of the training school for five years and was a trustee of William Black Lodge from 1946 until her death.

Her service extended beyond the bounds of the Synod when she was named chairman of the Women's Advisory Committee of General Assembly's Committee on Women's Work. She served as a member of the board of women's work for seven years. Union Theological Seminary and the Presbyterian School of Christian Education had her support through the friends and sponsors organizations.

Honorary life memberships were conferred upon her by the local, Presbyterial and Synodical Women of the Church.

Her Christian influence was felt in Raleigh through many civic activities. She served both the Raleigh YWCA and the Council of Church Women as president. She was chairman of the Women's Division of the Community Chest and the Wake County Tuberculosis Association, and was active in the North Carolina Council of Church Women.

Above and beyond all her activities Mrs. Baucom is remembered by all the lives she touched for her warm capacity for friendship, her steadfast faith, her unending patience and her unfailing faithfulness to every duty. The work of God was her "lamp" and prayer was her native "air." She walked the path of life in confident trust in Proverbs 3:6: "In all thy ways acknowledge Him, and He shall direct thy paths."

On May 20, 1960, Virginia Pugh Baucom was transferred from the Church Militant to the Church Triumphant. Her death was a great loss to all concerned and most especially to her husband, her two sisters and two brothers.

William C. Pressly

William C. Pressly, a native of Troy, Tennessee, was a graduate of Erskine College Due West, South Carolina, and earned a Master's Degree from North Carolina State College. He was awarded a Doctorate by Erskine College in 1926.

Before coming to Raleigh he had served as principal of two schools in Mecklenburg County, North Carolina and served as a Y.M.C.A. secretary in Macon, Georgia.

He came to Peace College in 1920 as business manager. In 1926 he became president and held this position for 39 years, retiring in 1965. Following his retirement he became president emeritus. He served on the Peace College Foundation Board until his death.

This remarkable man was respected and loved by all who knew him. Mr. Grover Herman, who was a great benefactor of Peace College, referred to Dr. Pressly as "One of the greatest resources of this Institution." How right he was. Mr. Herman thought so much of Dr. Pressly that when he donated the money for the Arts and Science Building, he wanted it named for Dr. Pressly. This was done.

Dr. Pressly joined First Presbyterian Church January 1, 1922. He became an Elder in 1927. He taught the Vanguard Bible Class for many years, and also the Four Square Class. He was an active participant in all the activities of First Church. The Vanguard Bible Class installed a stained-glass window in his honor in the classroom.

Dr. Pressly married a Peace College teacher, Harriet Byrne and they were blessed with three daughters: Mrs. Charles L. Tucker, Jr., Mary Lou Pressly, and Mrs. Jack Fulghum. They also had three sons: George B. Pressly, James M. Pressly, and William C. Pressly, Jr.

At a party, December 16, 1964, Mary C. Randall, an English teacher at Peace College, presented a poem about Dr. Pressly which sums up beautifully some of his attributes:

If we're to take the measure of a man,
  If we're to sing the praises of our host,
We need to stretch our minds to God's great plan,
  We need to think how he has meant the most,
This great good man who lives and laughs and weeps,
  Listens, responds, sees, feels, and struggles on
With Justice, Wisdom, Love, and Forbearance,
  Who in relations with his fellows keeps
His conscience clear, his eyes upon the dawn
  Of hopes for dreams fulfilled, truth, excellence.

Lord, let him know the measure of his days,
  Establish, Thou, the work of peaceful hands,
His life has been a living hymn of praise,
  He has fulfilled his dreams and Thy demands
As husband, father, brother, son, and friend,
  As teacher, leader, elder, guard, and guide
Nobility of soul he has portrayed
  Long years of fruitful life to him please send,
And may he ever in Thy joy abide,
  Oh, bless him, Lord, with richest accolade.
Certainly to this we say Amen! Amen!

God, in his wise providence, saw fit to promote him to his eternal reward January 19, 1985 at the age of 90.

David Crenshaw Worth

David Crenshaw Worth was born on September 15, 1902 in Oxford, North Carolina. He was the son of Edgar Wilson and Annie Barnes Worth.

He was a member of First Presbyterian Church for sixty-seven years from 1923 until his death on September 17, 1990. David Worth was married at First Presbyterian and participated in the marriages of his two children there. His son and daughter and five grandchildren were all baptized in the church.

He was an Elder for many, many years as noted in the recorded history of the church, being elected and ordained in 1935, remaining active until 1987, and having the elder emeritus status until his death.

Other contributions to the work of the church included teaching in the Sunday School and being Sunday School superintendent in 1938 and 1939, serving as clerk of the Session and on various Session committees, singing in the choir, and being a church trustee. He had a gift of expression in his prayers which eloquently evidenced his devotion to God and inspired his listeners to greater spiritual heights.

The Vanguard Class, in recognition of his service to the class and to the church as a whole, dedicated a stained glass window to him. He was an active and long-time member of this class in which he was a teacher and class officer. He was a song leader in this class and could be seen on most Sunday mornings standing at the front of the group lifting his gift of voice in song. In 1929 and 1930 he was a teacher of the Junior Vanguards.

Following his retirement in 1979, he helped form the Squires, a group of retired men who met monthly for Bible study and fellowship in homes of the members. The group held their first meeting in his home.

David Worth's life outside the church mirrored his work ethics and his desire to serve. He was the owner and operator of Oakhurst Dairy Farms from 1927-1957. He joined Pine State Creamery in 1930, starting in quality control and progressing to personnel director and assistant general manager. In 1968 he retired but remained as a consultant until 1978.

Among his many business activities he held memberships in organizations such as the Wake Breeders Cooperative, Inc., the Wake County Dairy Calf Foundation, the Dairy Council of Burlington, Durham and Raleigh, Raleigh-Wake Personnel Association, North Carolina Dairy Products Association, and the North Carolina Dairy Technology Society. He served many of these as director, and several as chairman of the Board of Directors.

He was a very active alumnus of North Carolina State University, from which he earned B.S. and M.S. degrees. "Dave" helped organize and served as president of the Forever Club, composed of those alumni who had celebrated their 50th reunion.

In all these business and social levels he always displayed his strong Christian commitment and high personal ethics.

David Worth is survived by his wife, Olive Pittman Worth, a daughter, Olive W. McCord of Greenville, South Carolina, a son, David C. Worth, Jr., and five grandchildren.

God called him home September 17, 1990. Blessed are those who die in the Lord.

W. Kelvin Gray

W. Kelvin Gray was born in Covington, Kentucky in 1898. He came to Raleigh in 1932. True to his Scottish heritage, he became a member of First Presbyterian Church November 3, 1935 and he served with distinction as an Elder for more than 25 years. He also served as moderator of Granville Presbytery, as a trustee of Union Theological Seminary, Richmond, Virginia, as a trustee of Peace College, a member of the Peace College of Raleigh Foundation, and trustee of Presbyterian Home, High Point, North Carolina.

He was a man of quiet, devout, and reverent spirit. He was faithful in attendance at worship services in the church, diligent in his work in the Lord's vineyard, faithful in his stewardship and as an officer he gave his best. One notable contribution was his service as chairman of the committee on remodeling the sanctuary. In this work he gave the church his best effort. His diligent work, along with his co-workers and associates, resulted in the beautiful and reverent sanctuary which is so conducive to worship. Mr. and Mrs. Gray gave the beautiful Communion Table which is in the center of the chancel.

In his business life he was president of the North Carolina and South Carolina Municipal Councils. The councils are private, non-profit organizations which evaluate the financial credit rating of municipalities to advise them regarding bond selling.

Kelvin Gray's life exemplified our highest concepts of a devoted husband and father, and a devout Christian who loved the church and served it with a full measure of devotion. To all with whom he came in contact and in all the areas in which he moved, he brought gentleness, exemplary character, and a genuine concern for others.

On Saturday, February 1, 1964, William Kelvin Gray was called by his Heavenly Father to take his place in the Church Triumphant.

William G. Enloe

Mr. Enloe was born in Greenville, South Carolina, June 15, 1902. He moved to Raleigh in 1925 and joined First Presbyterian Church March 19, 1953.

He spent most of his professional career as a theater manager, rising to become district manager for ABC Southeastern Theaters. It is said that he began his theater career in 1914 as a "popcorn boy" in a theater.

He was very interested in politics and served on the Raleigh city council for six terms and was an outstanding mayor for two terms beginning in 1956. As a tribute to his many public accomplishments, the east Raleigh senior high school, built in 1968, was named the William G. Enloe High School.

Mr. Enloe became an Elder in First Presbyterian Church in 1964. He took an active part in the life and work of the church. He served as chairman of a committee to help reorganize the Peace College board of trustees after the control of the college was returned to First Church by court action. He, with others in the church, helped to raise money to give Peace College a new start.

When the church was being renovated, Mr. Enloe graciously made the Ambassador Theater available for the eleven o'clock church services every Sunday from July 24, 1955 until May 1956. Otherwise, the church would have had a most difficult time during this period. The theater was located on the east side of Fayetteville street, just a short distance from the church.

The Sunday after Dr. Edwards "shortest sermon on record," Mr. Enloe led the congregation in rising as Dr. Edwards entered the Chancel, thereby expressing their support of Dr. Edwards. (See Part I of the Dr. Albert G. Edwards years for fuller explanation of the significance of Mr. Enloe's actions.)

In addition to church and municipal government activity, Mr. Enloe was a Rotarian, a member of the Chamber of Commerce, and the League of Municipalities.

Bill Enloe died November 22, 1972 after nearly a month of circulatory problems following a heart attack at a meeting in Greensboro. His wife, Mrs. W. G. Enloe, and his daughter, Mrs. O. P. Hay, Jr., are both members of First Church.

CHAPTER 14

The Relationship of First Presbyterian Church To Peace College

Peace College Campus

Blest be the ties that bind Peace College and First Presbyterian Church. These ties epitomize the model relationship envisioned by John Calvin. It was he who said, "True and sound wisdom consists of two parts: the knowledge of God and the knowledge of ourselves." The church and institutions of higher learning stand together at the center of life.

First Presbyterian Church has been involved with Peace College from the inception of the college. The Presbyterian leaders in the Raleigh area met in 1847 to discuss the need for an institute of higher education for women. This institution would be under the direction of Orange Presbytery.

Little happened of record regarding this matter until William Peace, a Raleigh merchant, provided $10,000 and a plot of land "to establish Peace Institute for the glory of God and the benefit of the Presbyterian Church." He was eighty-four years old at the time. This gift of money represented one-third of the money needed. Additional money was raised and the main building was built in 1860. Before the building was completed, the Civil War broke out and all work was stopped. The building was taken over by the government to be used as a Confederate hospital for those injured in the Civil War.

No glass was available for the windows and cloth was painted and used for protection. Following the war, the building was used by the government as the Freedman's Bureau until the summer of 1867. It was not until 1872 that the school was opened for students. The Reverend Robert Burwell served as the first president.

The college had the equivalent of grades from kindergarten through the sophomore year in college. Peace has the distinction of operating the first kindergarten in the South. Assisting the Reverend Mr. Burwell was John Bott Burwell and Mrs. Mary Rice Lacy. Mrs. Lacy was the lady principal. All were members of the First Presbyterian Church. The first student was Katherine Bryan Sloan of Garland, North Carolina. She was to become the mother of Dr. Frank Porter Graham, president of The University of North Carolina at Chapel Hill, N.C.

Peace Institute, although governed in principle by the Elders of First Presbyterian Church, was a private stock company owned by the Rev. Mr. Burwell, and later by Dr. James Dinwiddie. Among the stockholders were Judge W. N. H. Smith, W. H. Crow, Professor Albrecht Bauman, and William S. Primrose. All were members of First Presbyterian Church. Judge Smith served as president of the company.

By 1882, Peace Institute had an enrollment of 200 students. More than half were day students. Boys and girls were enrolled in the kindergarten and primary grades. The cost for a twenty-week term was $175.00 for boarding students and $15.00 for day students.

It was during the first decade of operation that the ladies of First Presbyterian Church became active in supporting the program at Peace. In 1877, Mrs. Drury Lacy, Mrs. Ben Lacy, and Mrs. Robert Burwell became leaders in the formation of the Peace Institute Society for Young Ladies.

In 1890 the school was leased to Dr. James Dinwiddie, an Elder in First Presbyterian Church. He purchased a large block of stock in the beginning and accumulated more until 1907. At this time, the First Presbyterian Church purchased Peace Institute from Dr. Dinwiddie for $45,000. James R. Young, an Elder in the First Presbyterian Church, was chairman of the committee which developed plans for the purchase. First Presbyterian Church invited the Presbyteries of Albemarle, Granville, King's Mountain, Orange and Wilmington to assist in controlling and supporting Peace Institute. Each Presbytery had two representatives who joined the seven representatives from First Presbyterian Church to compose the Board of Trustees.

The students in the school were closely associated with the programs in the church. They would walk to both morning and evening services. They were carefully chaperoned by Dr. Dinwiddie and the faculty members. The young men who were students from the College of Agriculture and Mechanical Arts (this is now North Carolina State University) would line the streets to watch the lovely young ladies as they walked to church. Dr. Dinwiddie showed his authority by carrying a cane. In the evening, lanterns were carried to light the way.

The students sat in church as a group. Up until 1900 they sat in the balcony. Later they sat in the center of the sanctuary.

In 1907, Dr. Henry Jerome Stockard was elected president and served until 1912, when he returned to teaching. Dr. George Ramsey became president in 1912 and served until 1916. Both Dr. Stockard and Dr. Ramsey were Elders in First Church. Most of the faculty members were also members of First Presbyterian Church.

In 1917, Miss Mary Owen Graham became president and served through 1924. It was during her administration that William C. Pressly, Harriet Byrne (later Mrs. Pressly), Winefred Kuns, and May McLelland became associated with the college. Dr. Pressly became president of the college in 1926. Dr. and Mrs. Pressly were very active members of First Presbyterian Church. Dr. Pressly, an Elder, taught the Vanguard Bible Class and later the Four Square Class. Mrs. Pressly served as president of the Women of the Church and was teacher of the Bettie Penick Class for twenty years.

Dr. Pressly served the college with distinction for thirty-nine years. He served during the time of "The Great Depression" in our country. When he became president, he inherited a substantial debt. Not only was he faced with the problems resulting from the great national depression, but also the inherited debt on the college. He was also faced with the struggle of maintaining a college during the time of few students and little money for education.

In 1944, the Synod of North Carolina encouraged all educational institutions to come under control of the Synod. In an effort to comply with the wishes of the Synod's educational committee, the Board of Trustees at Peace voted to become a part of the Synod's plan for higher education.

In 1953, the Synod accepted a grant from the Ford Foundation to study the Presbyterian educational institutions in our state.

In 1955, this study recommended that Peace College, Flora McDonald, and Presbyterian Junior College all be combined into a

four-year co-educational college in eastern North Carolina. The Synod voted to proceed with this recommendation.

Despite numerous compromises suggested by First Presbyterian Church and the Peace College Board of Trustees, none were accepted. There seemed to be no way that Peace College could be continued, short of legal action. First Presbyterian Church decided to take legal action since all the Presbyteries had each decided to relinquish control. The question was, could First Presbyterian Church standing alone reassume control.

Edward B. Hipp, an Elder in First Presbyterian Church, and Malcolm B. Seawell represented the church in the legal proceedings before Wake Superior Court, the North Carolina Supreme Court, and a second session of the Wake County Superior Court. Due to the able presentations of our legal counsel, First Presbyterian Church won the right to continue Peace College. This action took place in 1962. This was a great day as Peace again came under control of First Presbyterian Church.

Throughout this long process, the Session, the congregation, Dr. James Sprunt, and Dr. Albert Edwards were all unanimous in their support of Peace College. In a recent letter, Dr. Edwards summed up the situation beautifully. He said, "For their sacrificial persistence that Peace College was their possession, the officers and members of the church family were vilified, denounced, and threatened with expulsion from the denomination. Undeterred by abuse from the clergy of the Synod, the First Presbyterian family chose to persist. When the Civil Court settled the issue in favor of First Presbyterian of Raleigh, it was those same people who provided the leadership that was to start Peace on an era of academic excellence and financial stability. Yes, Peace was abandoned by Presbyterians but saved by a few."

Throughout the trying period of the 1950s and early 1960s, Dr. William Pressly, president of Peace College and an Elder in First Presbyterian, without bitterness or rancor held his head high and did his job with dignity and with unfailing optimism, not knowing what news the next day would bring. During this time, he had a heart attack. Until he was on the job again, the executive committee of the Board of Trustees met once a week to assist the staff. The trustees invited Dr. John McCain, former president of Agnes Scott College, to serve in the interval, but when he came he felt that the situation was well in hand and that he was not needed.

During the 1950s and early 1960s, William P. McPherson, an Elder in First Presbyterian Church, was chairman of the Peace Col-

lege Board of Trustees. Following the court order in 1962, the Board of Trustees was reorganized and Micou F. Browne, an Elder in First Presbyterian Church, became chairman of the Board of Trustees. During this time, William G. Enloe, Paul Hoover, James Little and others, all Elders in First Presbyterian Church, headed teams to raise money for Peace College.

Following the court victory, William Ross, an Elder in First Church, introduced Mr. Grover Herman to Peace College. Mr. and Mrs. Herman visited the institution and gave Peace College a gift of $300,000, making possible the Herman Student Center. Mr. and Mrs. Herman ultimately gave Peace College over $1,000,000.

Shortly after the reorganization of Peace College, a number of alumnae who were members of First Presbyterian Church helped to form the Board of Visitors to take the place of the group known as Peace Sponsors, which group was made up of women throughout the Synod. The Board of Visitors, very shortly, was made up of women and men. The ladies organizing the Board of Visitors were Mrs. Robert Wyatt, Mrs. Kate Stamps, and Mrs. David Worth, all members of First Church. Mrs. Wyatt, Mrs. Worth, and Mrs. Josiah W. Bailey all served as chairmen of the Board of Visitors. Mrs. Worth served as chairman for two different terms.

Mrs. Robert Wyatt, Mrs. Thomas Stamps, and Mrs. David Worth, all Peace alumnae and members of First Church, along with Mrs. Melville Broughton, planned and raised, through the Alumnae Association, the first $10,000 for the recently organized Peace College Foundation, Inc. This foundation now has more than $2,000,000 working for Peace College. The chairman of the foundation is William Ross, an Elder in First Presbyterian Church; James C. Little, Jr., an Elder in First Presbyterian Church, was first chairman of the foundation.

Dr. William Pressly resigned as president of Peace College in 1965. He was elected president emeritus.

Following Dr. Pressly's resignation, Dr. David Frazier became president and had a remarkable 23-year tour of duty. During this time the assets of the college increased from a cash value of $1.5 million to $24 million.

The combined efforts of the Board of Trustees and the Directors of the Peace College Foundation, Inc., made possible the purchase of additional property for the college. Three blocks along Blount Street and east of the original campus were acquired and are presently being used as six Ragland tennis courts and two parking lots.

The influence of First Presbyterian Church and its stand for Peace College spread into the community. Community leaders from churches of other denominations made significant contributions of time and money toward the support of Peace College.

Drewry Jones, a Methodist, and W. Trent Ragland, Jr., an Episcopalian, followed Micou F. Browne as chairmen of the Board of Trustees. James K. Dorsett, Jr. and W. Earl Bardin, Presbyterian Elders from White Memorial Church, followed as chairmen. E. N. Richards, an Episcopalian, Charles W. Gaddy, a Baptist, George Finch, a Methodist, and Presbyterian A. E. Finley were some of the other strong supporters.

One hundred thousand dollars worth of Reynolds stock served as the cornerstone of the Peace Endowment. Its earnings provided needed supplements to the operating account annually. The liquidation of the stock by Wachovia Bank and Trust Company, trustee, in 1988 increased the Peace Endowment by approximately 20%.

Nearly two hundred scholarships and endowment funds have been established since the incorporation of Peace College in 1847. The largest of these was established in 1989 by Perry Austin Sloan, Jr., of Durham, N.C. At this time the endowment fund is valued at more than two-and-a-half million dollars. Many others were established by members of the First Presbyterian Church. Below you will see listed a few of these: The James A. Anderson Fund; Ballentine Music Fund; the Mary Timberlake Harding Fund; James C. Little Fund; the Reeve Fund; the Ross Endowment Fund; the Walkup Library Fund; the Williams Endowment Fund; the Montague-Allison Fund; the Sally B. Beard Fund; the Albert Edwards Fund; the Newton Fonville Fund; the Fort Scholarship; the W. Kelvin Gray Scholarship; the Louise Rogers Hester Scholarship; the Earl T. Jones Scholarship; the Virginia Jones Scholarship; the Jordan-Ramsey Scholarship; the McPherson-Primrose Scholarship; the Garland C. Norris Fund; the William C. Pressly Scholarship; the Alice McGee Smith Scholarship; the James H. Sprunt Fund; the Stamps Scholarship Fund; the Lucy Steele Scholarship; the Henry Jerome-Lula Tate Stockard Scholarship; the Swindell Scholarships; the Olive Pittman Worth Scholarship; the James R. Young Scholarship; the Tom Albright Scholarship; the Robert B. Lyons Scholarship. These scholarship funds are but a few of the many evidences of continued love and support of Peace College by members of the First Presbyterian Church.

Dr. David Frazier proved to be a most effective leader during these prosperous growth years of the college. He operated the college with a balanced budget. During his term of office, the college

remained debt-free and yet established the following new buildings: The Finch Library; Ross Resident Hall; Browne-McPherson Music Building; the Ragland Tennis Courts; the Finley Residence Hall; the Pressly Arts and Sciences Building; the Belk Dining Hall; and a beautiful new president's home was built.

In 1962 when the ownership of Peace College was granted to the First Presbyterian Church it was granted with the stipulation that if Peace College should ever cease to exist, its assets would revert to the Synod-owned and operated college, St. Andrews, which was built in Laurinburg, N.C. Through the success of the leadership of so many, it became evident that this would not be a possibility. In 1973, by mutual agreement, all ties to St. Andrews were eliminated. The lawyer's letter informing the church of this action was dated 15 January 1979. "We are delighted to tell you that the judgment effecting the 'Divorce' of Peace College from St. Andrews and the Synod was signed this afternoon by Judge James H. Pou Bailey."

The connection between Peace College and First Presbyterian Church continues very much as a "mother-daughter" relationship. At the present time, Peace students are working with the church membership on its Habitat for Humanity projects; the Church's Clothes Closet; and the Loaves and Fishes group, which serves as a tutoring service for school-age children. They are also serving as volunteers with the Halifax Court Day Care Center, a Presbyterian-Urban Ministry project. Many Peace students give aid to the care of the elderly. Many families in First Presbyterian Church have "adopted" Peace students as a part of their family, thus giving the students a feeling of having a home away from home.

Peace College continues to use the sanctuary of First Presbyterian Church for the installation of its presidents, for convocations and for baccalaureate sermons at commencement. All First Presbyterian Church ministers have served on the Board of Trustees. Presidents James Dinwiddie, Henry Stockard, George Ramsey, William Pressly, and David Frazier were all Elders in the First Presbyterian Church. The binding process has been maintained by countless members of this church who have supported Peace College with their prayers, their time, talents, money, presence, and moral support.

As Peace College looks to the future with its new president, Dr. Garrett Briggs, who assumed the presidency in 1988, the college will continue to have close ties with First Presbyterian Church. This has been the case for well over a hundred years. God willing, this relationship will continue and grow through the years ahead.

Dr. Briggs has stated, "I cannot imagine a time in the past when the relationship between the college and the church was more creative, more positive, and more forward looking than it is today."

CHAPTER 15

Would You Believe It?

The history of a church includes the story of its people. In this section are some interesting facts and incidents involving some of the ministers and members of First Presbyterian Church.

It is notable that among this church's membership there are three members who are related to three of the charter members. Miss Kathy Woodson is related to Stephen Frontis, a charter member and the first missionary from this church. Mr. Richard Seawell is related to charter members John and Elizabeth Hinton, and Mrs. Margaret A. White, to Judge and Mrs. Henry Potter, both charter members.

Miss Nancy Holmes, a charter member of First Presbyterian Church, was listed as a woman of color. She was a free black who purchased lot No. 96 on September 18, 1800, for two pounds and five shillings. The lot was located at the southeast corner of Blount and Martin streets, adjacent to the old city market.

The grandchildren of Mr. and Mrs. Scott Smith, Rossann and Elizabeth Stamper, when they were baptized in this church, were the sixth generation to be a part of First Presbyterian Church. The baptismal bowl used for the service was given by John Primrose in 1844 and has been used by this church for baptisms since then.

Through the years a large number of members have witnessed for Christ in the educational and governmental life of the community. Several have been honored by having the following buildings named for them.

North Carolina State Government Building

Building:	**To Honor:**
Cooper Memorial Health Building	Dr. George M. Cooper

Buildings on the Campus of N.C. State University

Building:	To Honor:
Primrose Hall	William S. Primrose
D. H. Hill Library	Dr. D. H. Hill
Withers Hall	Dr. William A. Withers
Kilgore Hall	Dr. Ben W. Kilgore
Metcalf Hall	Dr. Zeno P. Metcalf

Buildings on the Campus of Peace College

Building:	To Honor:
Ross Dormitory	William G. Ross
Pressly Building	Dr. William C. Pressly
Browne-McPherson Music Building	Micou F. Browne William P. McPherson

Wake County Public Schools

Building:	To Honor:
Thompson School	Alfred A. Thompson
Sherwood-Bates Elementary School	Mrs. Mary Bates Sherwood Miss Grace Bates
Frances Lacy Elementary School	Miss Frances Lacy
Enloe High School	W. G. Enloe

Dr. Drury Lacy (1837-1855) was addressing a public meeting when someone said, "Don't listen to him; he is a Virginian."

Dr. Lacy quickly replied, "Friends, I love Virginia as I love my mother; I love North Carolina as I love my wife."

The crowd immediately responded, "Hear him! Hear him!" He proceeded with his talk.

Dr. Lacy had a penetrating voice that could be heard at the rear of any congregation. One Sunday, the story goes, he was preaching on prayer. At one point in the sermon, he said, "A person should Pray! Pray! as a person who is thirsty cries 'Water! Water!' " At that point a gentleman at the rear of the church woke up. Hearing the preacher cry, "Water! Water!," he went out, filled a dipper with water and took it to Dr. Lacy. Dr. Lacy, the perfect gentleman, thanked him, took a drink and continued with his sermon.

During Dr. Lacy's period of service, he enjoyed going over to the Capitol grounds to watch the stone masons build the Capitol. On one occasion a mason was having a hard time lifting a stone. Dr. Lacy jokingly said, "Why don't you pick it up?"

The mason responded, "Do you think you can?" Whereupon Dr. Lacy picked up the stone and set it in its place.

The chagrined mason said, "You may be stronger than I am, but I can run faster than you can." Dr. Lacy took off his frock coat and the two raced down Fayetteville Street. And Dr. Lacy won the race!

The *Christian Advocate*, April 9, 1857, carried the following account: "On March 8, 1857 the First Presbyterian Church, Raleigh, North Carolina, was the scene of a most interesting spectacle in the funeral service of Uncle Will Kens, its colored sexton for nearly thirty years. 'The hoary head is a Crown of Glory if it be found in the way of righteousness.' How forcibly did it appear while the procession of 500 to 600 people wound its way to the funeral from street to street. 'A good name is rather to be chosen than great riches and a loving favor than silver and gold.' His character for moral worth through a long life was as well-known as the features of his face."

Dr. Ben Lacy was baptized by the Rev. J. S. Watkins (1878-1892) who asked the usual questions of the father, Mr. Ben Lacy, "What is the child's name?"

Mr. Lacy replied, "Benjamin Rice Lacy."

"Let's have no joking in the sanctuary. What is the child's name?" the minister persisted. He knew that Mr. and Mrs. Lacy had a number of daughters, but was unaware that a boy had been born into the family. All was settled and the baby was baptized.

Rachel Blythe, a Cherokee Indian from the reservation in Swain County, North Carolina, according to *The Dictionary of North Carolina Biography* by William S. Parnell, claimed to be a member of First Presbyterian Church of Raleigh. She attended the Baptist Institute in Raleigh (now Meredith College), and remained in Raleigh to work as a stamp clerk. She married Gustavus Adolphus Bauer of Philadelphia, Pennsylvania, one of the architects for the Governor's mansion here in Raleigh.

Mr. Bauer moved to this capital city to oversee the construction of the Governor's mansion and lived here for the rest of his life.

Other work performed by him was as architect for the original Meredith College near the Governor's mansion and also an addition to Peace College.

Rachel Blythe Bauer died in 1897 and her husband, a year later. Before his death, Mr. Bauer designed and had built a unique tombstone for his wife's grave. It was designed as a church building with Mrs. Bauer's picture on the door. Both are buried in Oakwood Cemetery in Raleigh.

In the *Westminster Bulletin* of January 5, 1897, the official organ of the young people of First Presbyterian Church, there was an unusual statement from an Elder of the church, Mr. O. P. Hay. It read, "Have you seen Mr. O. P. Hay? He has something interesting to say to you and he is not bashful to articulate distinctly. He told us in confidence and we tell you the same way, that as treasurer of the League he is after the 'Boodle'." No member of his family knew what he had in mind and in only one dictionary have we found any reference to the word. The meaning most appropriate seems to be "more money."

The story is told that sometime in the late 1800s Richard B. Seawell planted maple trees on both sides of Hargett Street from Swain to Fayetteville streets so that his wife, Mary Ellen, could walk in the shade to First Presbyterian Church where both were members.

Mr. Leo Heartt was a faithful member of First Presbyterian Church where he sang tenor in the first choir in 1870. As the years passed his son, Leo Jr., thought his father's voice was not a credit to the choir so he wrote his father an anonymous letter telling him that he should retire from the choir. Mr. Heartt took the hint.

It has been said that in the cold winter days, Dr. William McC. White, minister (1908-1934), was unable to keep an overcoat as he was constantly giving his coat to a street person who was in need of one.

Dr. John B. Wright, a First Church Elder, taught a class of young boys at one time during his Sunday School teaching career. He encouraged the boys to memorize the Catechism. Those who did received a Bible. John Adams remembers the time when he was given one of these Bibles and when he opened it, he saw a note say-

ing, "Search the Scriptures." As he looked through the Bible, he was surprised to find a $5.00 bill.

Mrs. Bunch, who worked for First Presbyterian Church with the underprivileged, was missing the attendance at Sunday School of several Cary Street children with whom she had been working. She went to see the mother who told her that the children did not have proper clothing to go to Sunday School. Mrs. Bunch inquired if they had the proper clothes, would the mother bring them and was told that she would. Mrs. Bunch secured clothing for the children, but still they did not come. When Mrs. Bunch checked with the mother again, the mother explained that when they got dressed up they looked so good she took them to Christ Church.

Once two friends asked Dr. White to settle an argument. One of them said, "I contend that all things work together for good, but my friend disagrees. What do you say, Dr. White?"

Dr. White replied, "As far as you went you were right, but you need to complete the quotation. The full quotation is, 'We know that in everything God works for good with those who love the Lord and are called according to His purpose.' "

In the early days of Ernest Myatt Presbyterian Church, it was not unusual for Dr. White to walk about five miles from the Manse to Ernest Myatt Church to conduct a service. Dr. John Wright heard about this and often drove Dr. White to the church. Dr. Wright became very interested in Ernest Myatt Church and ultimately transferred his membership from First Presbyterian Church to Ernest Myatt Presbyterian Church.

As the Peace College girls were walking to church one Sunday, Mr. Robert Wyatt, a member of First Baptist Church, had his eyes on a pretty brown-eyed young lady and asked his friend if he knew who she was.

His friend replied, "That young lady is Mamie Rennie from Norfolk. You might as well keep your eyes off her because she is already spoken for."

Mr. Wyatt said, "I'm going to marry that young lady."

In due time they were married. He joined First Presbyterian Church and was later elected a Deacon and then an Elder. Mrs. Wyatt also became active in this church as a leader in the Women of the Church. Wyatt Chapel is named in memory of this couple.

Mr. Louis Smith, a faithful member of the church, always made a special point of getting new money to put in the collection plate each Sunday. He was the father of Kerr Hughes, Scott, Henry, Louis, Jr., and Edwin.

Mr. J. C. Allison, a First Presbyterian Church Elder, taught a class of young boys. Scott Smith was in his class. Scott was proud of his perfect Sunday School attendance and was disturbed that an appendicitis operation would cause his record to be broken. Mr. Allison heard about Scott's dilemma, so he took the class to Scott's hospital room and had the lesson there on two Sundays, enabling Scott to maintain his record.

At one time in Raleigh Dr. White was pastor of First Presbyterian Church; the Reverend Mr. Brown, of East Vanguard; the Reverend Mr. Blue, of North Vanguard; and the Reverend Mr. Gray, of West Raleigh. All were Presbyterian ministers. Robert Ripley used this in his "Believe It or Not" column.

Mrs. Mable Young Andrews was a loyal and dedicated member of this church. Her husband, John Andrews, was an Episcopalian, as all Andrewses were. At times he would come to church with her and it was not unusual for him to doze during part of the service. One Sunday his brother, William Andrews, his wife, and all his children walked up to the front of the church at the appointed time to be received as new members. Mable punched John, who woke up and all nearby heard him say, "I'll be d----!" William Andrews and all his family became faithful members and William became a Deacon in 1920.

One Sunday Dr. P. D. Miller (1934-1941) felt that the congregation was not singing his favorite hymn properly and so he sang into the microphone with emphasis. The next day someone from the radio station called to say that the service went quite well except that someone near the microphone was singing off key and it was terrible. After that, according to Mrs. Miller, her husband confined himself to preaching, praying and leading in the liturgy in his Sunday services.

Dr. P. D. Miller's family sat near the front of the church. One Sunday when Dr. Miller got really fired up, his young son, Pat, Jr., jumped up and in a loud voice said, "That's my daddy." Pat, Jr., grew

up to be a Presbyterian minister and is now a teacher of Old Testament at Princeton Theological Seminary.

Up to twenty-five or thirty years ago the Peace College girls attended First Church each Sunday morning as a group and all sat together. One Sunday a young lady, who had recently come to Raleigh to work for Carolina Power and Light Company, came to First Church. She was met at the door by Mr. Paul Brown who inquired, "Are you at Peace?"

Thinking he was referring to her soul, she said, "Yes."

Mr. Brown promptly ushered her to the section where the Peace girls were sitting. As she looked around, it dawned on her, only too late, the reason for the inquiry.

Mr. David Fort, the first president of the Vanguard Bible Class and an Elder for many years, was seen on a city bus by a friend. He was riding the bus since he did not drive an automobile. The friend asked him about Mrs. Fort, who had been ill for some time. Mr. Fort replied, "Well, I am glad to say she is doing pretty good, but it's taken a heap of praying and paying."

Dr. James Sprunt (1951-1957), early in his ministry at First Church, was pleased when the choir sang "Glorious Things of Thee Are Spoken," only to be set back when the organist played "Sleepers, Awake," just after his sermon.

The Reverend James McGinnis, Associate Minister to Dr. James Sprunt, was responsible for the service one Sunday shortly after the sanctuary had been remodeled. The air conditioning equipment was not operating properly and the temperature in the chancel was about 100 degrees. Mr. McGinnis said he faced a dilemma: whether to remove his coat and preach or to leave his coat on and not preach. To the dismay of Elder George Ross, he removed his coat and delivered his sermon.

Mrs. Clyde Hunter was a member of the building committee for remodeling the sanctuary. The architect recommended that the ceiling of the chancel, representing the celestial, be painted sky blue. Mrs. Hunter vigorously opposed this. However, prior to a serious operation at Rex Hospital, she sent a message to the committee that blue would be satisfactory.

One Wednesday evening Judge A. A. F. Seawell, an Elder in First Church and a Justice of the Supreme Court of North Carolina, was filling in for Dr. Sprunt. The prayer meeting was in the Vanguard Bible Classroom. The judge suddenly realized that he had left his Bible at home. He looked out to the congregation and said, "Is there a Bible in the church?" He was quickly provided with a Bible and the service continued.

On one occasion when Dr. James Sprunt was preaching at the 11:00 o'clock service a man stood up. Dr. Sprunt politely said, "Do you have something to say?" The man started telling of the space people he had seen on his way to church. The ushers quickly took care of the situation.

An older member of First Presbyterian Church remarked, "My first recollection of the church dates back to about 1912 when, as a child about three years old, I would hold on to the bell rope and ride up and down as Harry Ricks, our beloved sexton, rang the church bell. A bit dangerous, but my father always stood close by."

For many years Mr. Fred Harding, a greatly beloved member of First Church, stood at the entrance to the Education Building to greet the children as they came to Sunday School. One Sunday he was absent and a child was heard to inquire, "Where is God today?"

When the search committee went to hear Dr. Albert Edwards at Harrisonburg, Virginia, they were pleased with all they saw and heard. At the conclusion of the service Dr. Edwards was at the door greeting the parishioners. Mrs. Elizabeth Scarborough, a young member of the committee, bounced up to Dr. Edwards, shook his hand and said, "Are you available?"

Dr. Edwards queried, "Available for what?"

"Oh!" she said, "to be our preacher in Raleigh."

One Sunday when Dr. Albert Edwards (1958-1986) was preaching at the 8:45 a.m. service, a scantily clothed jogger came in from the street, ran up the aisle and lay down in the chancel. The ushers helped him up and led him out the Morgan Street door. All then continued normally.

Mrs. Howard Thompson, wife of the Associate Minister from 1959-1962, had Ernie Ford in her Boy's Choir while in Tennessee. Later he took voice lessons from Mrs. Thompson.

Dr. William H. McCorkle, the Associate Minister serving with Dr. Albert Edwards, was stopped by a policeman as he was driving the wrong way on a one-way street. The policeman asked, "Didn't you see those arrows?"

Dr. McCorkle replied, "I haven't seen any Indians yet."

The flabbergasted policeman instructed him to turn around and go the other way.

On one occasion Dr. William McCorkle and an Elder called on Mr. and Mrs. Don Anderson, newcomers to Raleigh and new parents as well. Mrs. Anderson, homebound with the baby, had had little opportunity to make new friends. The church representatives knocked on the door, introduced themselves and asked Mrs. Anderson if they might come in. She replied, "Please do. I'm so lonesome I'll be glad to see anybody." The family soon joined First Presbyterian Church and became an asset in many programs.

Ed Greer, a First Presbyterian Church Elder, represented the congregation at a "Cemetery Day" at First Presbyterian Church in Milton, North Carolina, April 21, 1960. The event was to commemorate the burial of Mrs. Priscilla Shaw, a charter member of this church. She was born in 1769 and died in 1847 and is said to have been the first Presbyterian to reside in Raleigh.

One day someone heard a comment about the three ministers at First Presbyterian Church. It was to the effect that one minister talks funny (Dr. Albert Edwards has a Scottish accent), one dresses funny (The Reverend Rick Brand often wore a white robe), and the other minister (The Reverend Glenn Miller, Associate Minister for Youth) worked with the young people.

When Cairn Hall was remodeled for the church offices, Dr. Albert Edwards insisted that his office be on the front and that it have a window on the Morgan Street side. It is understood that he made these requests so he could see the fire trucks when they went by without having to run outside.

Shortly after Dr. Edward C. Stock, Jr., became minister of First Presbyterian Church, he attended a costume Halloween party at the home of a church member. He came as a "Texas cowboy" from head to foot and his wife, Martha Dale, came appropriately dressed. During the evening he entertained the group by playing the piano.

It is understood that one Sunday when Dr. Stock was serving a former pastorate the organist could not attend the service. Dr. Stock not only preached the sermon, but he played the organ as well, much to the surprise and delight of the congregation.

CHAPTER 16
Appendix

Ministers
Members Who Entered Full-Time Christian Work
Elders
Clerks of Session
Deacons
Chairmen of Board of Deacons
Elders and Deacons Emeriti
Statistical Report of Membership and of Gifts
Memorials—Books of Remembrance
Church Staff—1990

Ministers

Rev. William McPheeters, D.D.	1816-1830
Rev. Thomas P. Hunt	1829-1831
Rev. Michael Osborne	1833-1835
Rev. Drury Lacy, D.D.	1837-1855
Rev. J. E. Atkinson, D.D.	1855-1875
Rev. Clement K. Vaughn, D.D.	1875-1878
Rev. J. L. Watkins, D.D.	1878-1892
Rev. Eugene Daniel, D.D.	1893-1902
Rev. Alfred Moment, D.D.	1903-1907
Rev. William McC. White, D.D.	1908-1934
Rev. Patrick D. Miller, D.D.	1934-1941
Rev. Maurice O. Sommers, D.D.	1941-1949
Rev. James Sprunt, D.D.	1951-1957
Rev. Albert G. Edwards, D.D.	1958-1986
Rev. Edwin W. Stock, Jr., D.Min.	1988-

Assistant/Associate Ministers and Stated Supplies

Rev. N. H. Harding	1832 (3 mos.)
Rev. George H. Apthorp	1832 (2½ mos.)
Rev. J. E. Hemphill	1911-1914
Rev. Benjamin Lacy	1914-1917
Rev. Edward S. Currie	1916-1918
Missionary to China and Formosa	1920-1956
Rev. J. A. Christian	1949-1951
Rev. James W. McGinnis	1952-1955
Rev. Howard H. Thompson, D.D.	1959-1962
Rev. L. Adlai Boyd	1961-1964
Rev. William H. McCorkle, D.D.	1965-1971
Rev. John B. Boyd	1972-1981
Rev. Glenn C. Miller	1980-1986
Rev. Richard C. Brand, Jr.	1983-1988
Rev. Roland L. Showalter, D.D.	1986 (6 mos.)
Rev. John Haley, D.D.	1987 (6 mos.)
Rev. Donna K. Harder	1988-1990
Rev. Michael Laidlaw, Parish Associate	1988 (5 mos.)
Rev. Stephen M. Austin	1989
Rev. James W. McGinnis, Parish Associate	1990-
Rev. Joseph A. Browde, Parish Associate	1990-

Members of First Presbyterian Church Who Became Ministers or Directors of Christian Education

Bejamin R. Lacy, Jr.
W. T. Martin, Jr.
William W. Peters
William Heyward
Clyde O. Robinson
Leonard Thomas
Joseph Ingle
Roger Jackle
Robbie Evans
Gary Martin
Gene Kendall
Johnny McFayden
Walter Kendall
Mike Nevling
Mike Worsham
Joseph Seawell
Reid Dalton
Anna Jordan, D.C.E.
Kenneth McFayden

Elders of the Church

1816-William Shaw
1816-Thomas Emonds
1816-William Peace
1816-John Smith
1831-Henry Potter
1831-Henry D. Turner
1831-Charles Dewey
1831-J. M. Towles
1831-Jesse Brown
1867-W. C. Kerr
1867-Richard W. Taylor
1867-W. H. Crow
1869-Leopold E. Heartt
1869-H. M. McPheeters
1876-William S. Primrose
1876-John B. Burwell
1883-E. G. Reade
1883-S. W. Whiting
1886-E. R. Stamps
1886-B. R. Harding
1886-Leo D. Heartt
1888-Albrecht Bauman
1891-C. P. Wharton
1891-James Dinwiddie
1891-Julius Lewis
1896-J. M. Monie
1896-D. H. Hill
1904-Herbert W. Jackson
1904-George Allen
1904-Leo D. Heartt
1904-Thomas B. Womack
1908-Robert B. Glenn
1908-Franklin McNeill
1908-James R. Young
1914-E. B. Crow
1914-Thos. P. Harrison
1914-Henry Stockard
1914-W. A. Withers
1914-Benjamin R. Lacy
1914-George J. Ramsey
1918-O. P. Hay
1918-B. W. Kilgore
1919-W. S. Fallis
1919-John B. Wright
1927-James C. Allison
1927-Karl G. Hudson
1927-R. W. Dunn
1927-Wm. C. Pressly
1935-Fredrick F. Harding
1935-J. W. Kellogg
1935-R. Y. McPherson
1935-F. H. Jeter
1935-A. C. Kimrey
1935-David C. Worth
1935-E. I. Wood
1939-William Horne

1939-John Pasco
1939-A. A. F. Seawell
1939-Raymond A. Snow
1944-J. D. Beaty
1944-Lyman Kiser
1944-W. T. Martin
1944-T. A. Norris
1944-W. C. Reid
1944-John S. Rhodes
1944-George R. Ross, Sr.
1947-George M. Cooper, Sr.
1947-Homer N. Culbreth
1947-W. Kelvin Gray
1947-W. T. Harding
1947-William P. McPherson
1947-H. M. Nicholson
1947-George C. Scarlette
1948-John D. Finley
1948-R. Brooks Peters
1948-R. B. Spencer
1948-Thomas A. Albright
1951-A. M. Cunningham
1951-McKinley Dollar
1951-Thomas L. Grier
1951-Oscar P. Hay, Jr.
1951-D. L. Hardee
1951-Z. P. Metcalf
1951-John R. Powell
1951-W. T. Scarborough
1951-John T. Still
1951-Scott Smith
1951-James R. Wright, Jr.
1951-David Wray
1951-Robert J. Wyatt, Jr.
1952-Norman G. Cole
1952-W. G. Enloe
1952-Edward B. Hipp
1953-R. D. Clements
1953-R. Brail Spencer
1954-W. Greyson Quarles
1955-J. Harold Lampe
1957-Micou F. Browne
1957-James C. Little, Jr.
1957-William G. Ross
1960-Martin Hines
1960-W. B. Lentz
1961-Harold A. Ramsey
1962-William J. Brown
1962-W. T. Beaty
1962-Marion M. Fuller, Jr.
1963-Sam Roane
1963-Hughes Scott
1964-Gardiner B. Parker
1964-W. Ed Grier
1966-James Burch
1966-George M. Cooper, Jr.
1967-Edward Murray
1968-David Frazier
1968-Paul A. Hoover
1969-John F. Moore
1969-John S. Patterson
1970-Gilbert G. Leonard
1970-Sam D. Mauney, Jr.
1970-James B. Nourse
1970-Keith Lawson
1971-William M. Black
1971-Fred E. Reiber
1972-H. Bradford Craig
1974-Koka E. Booth
1974-W. Houston Black
1976-D. Graham Campbell
1976-Henry G. McFayden
1976-T. Everett Nichols
1976-Forrest S. Shuford, II
1977-George M. Anderson
1977-Dan Meacham
1977-J. Graves Vann
1977-H. Mac Fuller
1977-Earl T. Jones
1977-Hilliard Greene
1977-William A. Robie
1978-Donald L. Anderson
1978-Allen J. Barwick
1978-William H. McCachren
1978-J. T. Outlaw
1978-A. Fay Smith
1978-Nathaniel Sparrow
1979-Marvin Dorman
1979-Charles H. Fricke
1979-Boyd E. Wilson, Jr.

1980-Melvin E. Burns, Jr.
1981-A. J. Clawson
1981-A. Earl Finley, II
1981-Paul R. Jordan
1981-George G. Shackleford
1981-Henry H. Smith
1981-Gerald Van Dyke
1981-William L. Williams
1982-David C. Worth, Jr.
1984-Fay McGinnis (Mrs. J. W.)
1984-Courtney Mauzy
1984-Edward S. Finley, Jr.
1985-Lacy Reaves
1985-James M. Sell
1985-Dee Campbell (Mrs. D. G., Jr.)
1986-Hilda Patterson (Mrs. John S.)
1986-John L. Clements
1986-Clyde Idol
1986-David H. Permar
1987-W. Philip Garriss
1987-David C. Kesterson
1987-John M. McClain, Jr.
1987-Mary Bates Sherwood
1988-Barton J. Barham
1988-Elbert McPhaul, Jr.
1988-Roscoe D. McMillan, Jr.
1988-James Humphrey
1988-Peter F. Byrum
1989-Milford W. Castrodale, Jr.
1989-Herbert H. Cobb
1989-Henry Kirby, III
1989-James L. Mizelle
1989-Dorothy Smith (Mrs. Henry H.)
1990-Michael Austin
1990-Pernon E. Howell
1990-Carl Hurley
1990-James E. Nichols

Clerks of Session

1871-1879	William H. Crow
1880-1900	William S. Primrose
1912-1917	Leo D. Heartt
1934-1938	W. C. Pressly
1939	Fred F. Harding
1940-1948	W. C. Pressly
1949	David C. Worth
1950-1951	William P. McPherson
1952	David C. Worth
1953-1954	William P. McPherson
1955	Andrew Cunningham
1956	R. Brooks Peters
1957-1958	William P. McPherson
1959-1961	John R. Powell
1962-1964	Marion M. Fuller
1965-1967	Harold A. Ramsey
1968	John T. Still, Jr.
1969	W. J. Brown
1970-1972	John F. Moore
1973	John T. Still, Jr.

1974-1976	John T. Moore
1977-1979	Paul A. Hoover, Jr.
1980-1982	Marvin K. Dorman
1983-1984	Paul A. Hoover, Jr.
1985-1986	Gilbert G. Leonard
1987-1989	Paul A. Hoover, Jr.
1990	Gilbert G. Leonard

Deacons of the Church

1859-Leopold E. Heartt
1859-R. E. Maddox
1859-E. C. Calburn
1868-John D. Primrose
1868-Wm. C. Stronach
1868-John B. Burwell
1868-Julius Lewis
1869-Wm. S. Primrose
1869-J. M. Towles
1876-Leo D. Heartt
1876-S. W. Whiting
1876-E. R. Stamps
1876-B. R. Harding
1886-John M. Sherwood
1886-George C. Jordan
1886-Walter D. Hay
1888-D. S. Hudgins
1888-Wm. A. Withers
1888-Herbert W. Jackson
1889-Wm. L. Hill
1889-C. P. Wharton
1891-D. H. Hill
1891-Geo. W. Thompson
1893-J. W. Thackston
1893-C. C. Whiting
1893-J. M. Monie
1897-Geo. Allen
1897-B. W. Kilgore
1897-W. T. Harding
1897-E. B. Crow
1897-Chas. D. Wildes
1904-Oscar P. Hay
1904-Alfred A. Thompson
1904-Fred F. Harding
1904-James R. Young
1904-R. T. Gowan
1904-C. W. Barrett
1908-J. C. Allison
1908-F. M. Harper
1908-James F. Jordan
1908-Benjamin R. Lacy
1908-Robert S. McGeachy
1908-Guy A. Roberts
1908-James A. Scott
1908-Wm. R. Smith
1908-Henry Stockard
1908-Geo. L. Womble
1908-C. S. Brimley
1908-C. K. Durfey
1908-David I. Fort
1908-J. L. Fountain
1908-S. O. Garrison
1908-C. G. Keeble
1908-J. W. Kellogg
1908-H. H. Kittrell
1908-R. Y. McPherson
1918-A. P. Bauman
1918-W. S. Fallis
1918-Karl G. Hudson
1918-F. H. Jeter
1918-G. C. Scarlette
1918-John M. Sherwood
1918-John B. Wright
1920-Wm. J. Andrews
1920-J. J. Brown
1920-A. S. Brower

1920-E. G. Gaffney
1920-R. E. Gettys
1920-A. E. Lewis
1920-B. F. Montague
1928-A. C. Kimrey
1928-R. C. Aunspaugh
1928-Hal V. Worth
1928-R. J. Wyatt
1935-H. N. Culbreth
1935-J. A. Davidson
1935-W. J. Hudson, Jr.
1935-Lyman Kiser
1935-Wm. P. McPherson
1935-L. M. Smith
1935-R. A. Snow
1935-J. C. Thompson
1935-J. T. Maddrey
1935-W. T. Martin
1935-J. P. Dodge
1939-L. N. Duncan
1939-N. G. Fonville
1939-Geo. P. Geoghegan
1939-P. H. Kime
1939-Donald Kimrey
1939-T. A. Norris
1939-John S. Rhodes
1939-Frank Sherwood
1939-I. V. Skunk
1944-L. D. Baver
1944-F. R. Caudle
1944-C. M. Connell
1944-W. Kelvin Gray
1944-H. G. Hartzog, Jr.
1944-Dan F. Holler
1944-Clyde H. Hunter
1944-L. E. Jones
1944-H. M. Nicholson
1944-H. McKay Pleasants
1944-R. B. Spencer
1944-F. L. Terry
1947-W. C. Bowen
1947-Micou F. Browne
1947-Norman Cole
1947-John D. Finley
1947-J. W. Harden, Jr.
1947-Charles B. Higgins
1947-R. W. Kennison
1947-Oscar Leach
1947-Wallace Link
1947-J. C. Little, Jr.
1947-W. H. Rogers
1947-George R. Ross, Jr.
1947-C. P. Separk
1947-W. Scott Smith
1947-James R. Wright
1947-Nathan Yelton
1949-Z. P. Metcalf
1949-Marion M. Fuller, Jr.
1949-D. L. Hardee
1949-J. T. Outlaw
1949-John R. Powell
1949-W. Greyson Quarles
1949-J. Edwin Smith
1951-Tom Albright
1951-A. M. Cunningham
1951-McKinley Dollar
1951-Tom Grier
1951-O. P. Hay, Jr.
1951-W. T. Scarborough
1951-J. T. Still, Jr.
1951-David L. Wray
1952-H. E. Bates
1952-Ralph Clements
1952-Frank B. Meacham
1952-Ray Nugent
1952-J. Harold Lampe
1953-Hugh Carrigg
1953-Martin Hines
1953-William G. Ross
1953-Alan S. O'Neal
1955-H. P. Williams
1955-John C. Morrison
1955-J. C. Thompson
1955-N. G. Fonville
1955-Boyce Morrison
1955-Edward B. Hipp
1955-George M. Cooper, Jr.
1956-W. G. Enloe
1956-Sam D. Mauney
1956-Harold A. Ramsey

1956-Hughes Scott
1956-William J. Brown
1956-John R. Thomas
1956-Henry Parker
1957-Daniel L. Hatch
1957-Oscar McD. Marvin, Jr.
1957-William G. Reaves
1957-George Cromartie
1957-Paul A. Hoover
1957-Lindsey Hopkins
1957-Earl Jones
1957-Hubert Scarborough
1957-David Warner
1957-A. R. Russel
1959-John W. Coates
1959-W. Ed Greer
1959-W. B. Lentz
1960-Dean De Masi
1960-Fred Turner
1960-Edward Murray
1960-Gardiner B. Parker
1961-W. T. Beaty
1962-Lloyd J. Skidmore
1962-William F. Andrews
1962-Koka Booth
1962-J. Keith Lawson
1962-W. Don Murray
1962-Sam Roane
1963-Raymond F. Kreiner
1963-Henry McFayden
1963-David Merchant
1963-John F. Moore
1963-John Pridgen
1963-William M. Black
1963-Conley Moffett
1965-Forrest Shuford
1965-L. Y. Stephenson
1966-S. David Frazier
1966-Hugh "Mac" Fuller
1966-E. Walker Hatch
1966-John S. Patterson
1966-J. Graves Vann
1967-Albert J. Clawson
1967-Charles Hodge
1967-Gilbert G. Leonard
1967-A. Fay Smith
1967-Donald Corlett
1967-Roger Jackle
1968-Ted L. Daniel
1968-Eugene B. Kendall
1968-I. Murrell Lee
1968-William H. McCachren
1968-Dan W. Meacham
1968-James B. Nourse
1968-Harvey O. Scoggins
1968-Clifford M. Story
1968-T. Everett Nichols
1969-H. Bradford Craig
1969-Robert Currence
1969-Paul R. Jordan
1969-Norman Acker
1969-Melvin Burns
1969-Don Corlett
1969-Nathaniel Sparrow
1970-Graham Campbell
1970-A. E. Finley
1970-Boyd Wilson
1970-Stephen F. Woodson
1970-Richard Workman
1970-Donald L. Anderson
1970-Fred E. Reiber
1971-Pernon Howell
1971-Robert Lasater
1971-John T. Davis
1971-James S. Fulghum, Jr.
1971-Hilliard Greene
1971-Charles D. Hodge
1971-Robert Potter
1971-John B. Pridgen
1971-William A. Robie
1971-William E. Freeland
1972-W. Houston Black
1972-Grady S. Patterson
1973-James D. Ringgold
1973-William L. Williams
1974-J. Gregory Poole, Jr.
1975-Jack E. Murphey
1977-Marvin Dorman
1977-Richard Shiels
1978-Holt Flemming

1978-Philip Garris
1978-David Kesterson
1978-Clyde Idol
1978-Roy Kipp
1987-David Permar
1978-George Shackelford
1978-David C. Worth, Jr.
1979-Carl Hurley
1979-Peter F. Byrum
1979-Ben R. Howard
1979-Kenneth A. Kirby
1979-Daniel L. Roebuck
1979-Hubert Y. Altman
1979-James L. Bost
1979-Clyde O. Crowell
1979-James S. Fulghum
1979-Earl B. Huie
1980-J. Fred Allen
1980-Carl Hurley
1980-William W. Reynolds
1980-James M Sell
1980-W. Neal Wolfe
1980-Norman J. Renaldi
1980-Carl Parnell
1981-Ben R. Harward, Jr.
1981-Robert G. Shipley, Jr.
1981-Edward S. Finley
1981-Larry M. Brock
1981-John B. Clark
1981-Clyde D. Crowell
1981-John N. McClain, Jr.
1981-Elbert McPhaul, Jr.
1981-James Mizell
1981-Philip L. Pitts
1981-Robert L. Potter
1981-Robert S. Stancil
1982-Barton J. Barham
1982-Donald A. Casada
1982-John L. Clements
1982-David Cline
1982-Herbert H. Cobb
1982-Max H. Cooke
1982-E. Ray Denny
1982-John Edwards
1982-Billy T. Funderburk
1982-Rex D. McMillan
1982-James R. Lyons
1983-Stephen A. Acai, Jr.
1984-Stuart G. Parks
1984-Pat L. Barrow, III
1984-John M. Davis
1984-Archie P. Gupton
1984-David R. Liles
1984-James L. Lopp
1984-John S. Monroe, Jr.
1984-Sue B. Hayes
1984-James M. Humphrey
1984-Mary Bates Sherwood
1984-Dorothy Smith
(Mrs. Henry H.)
1984-Richard Workman
1985-Gregory Fishel
1985-Nancy Hicks
(Mrs. Faison M.)
1985-Louis G. Sinclair
1985-Ann Lambert
(Mrs. George S.)
1986-Mickey Brock
1986-George N. Kahdy
1986-James C. Little, III
1986-James M. Poole
1986-Virginia Pridgen
1986-Linda Sparrow
(Mrs. Nathaniel L.)
1986-Edward Yohman
1987-William J. Crutchfield
1987-Jim Nichols
1987-James M. Forcum
1987-James E. Edwards
1987-Elizabeth Ellison
1987-J. Elwood Everett
1987-Henry L. Kirby, III
1987-Manefee Little
(Mrs. James C.)
1987-Jan Denny
(Mrs. E. Ray)
1987-E. Hughes Scott, Jr.
1987-Pam Worth
(Mrs. David C., Jr.)
1987-Lee J. Carey

1987-David M. Cline
1987-Joan Cassilly
1988-R. Michael Austin
1988-Page Brown
(Mrs. William)
1988-Milford W. Castrodale, Jr.
1988-Ted J. Chappell, Jr.
1988-John J. Cline
1988-W. Tom Hutchins
1988-James R. Lyons
1988-Neville Sinclair
(Mrs. Louis, Jr.)
1988-Frances W. Smith
1988-William T. Funderburk
1988-F. Richard Wilson
1988-William L. Dunn, III
1989-James T. Raynor
1989-Louis Lambe, Jr.
1989-J. David Baxter
1989-W. A. "Bill" Benton
1989-Leon C. Cheek, Jr.
1989-John M. Davis
1989-Candy Parks
(Mrs. Stuart G.)
1989-John W. Person
1989-Ann Shackelford
(Mrs. George)
1989-Richard A. Shiels
1989-Scott Trantham
1989-Robert C. Younce
1990-Helen Ayers (Mrs. William)
1990-Everett G. Black
1990-Jerry J. Hardee
1990-John LeGarde
1990-Fred G. Morrison, Jr.
1990-Richard Y. White
1990-Larry C. Wilson
1990-Michael F. Yarborough
1990-John T. Cox
1990-Stephanie Fountain

Chairmen of the Board of Deacons

1882-1885	E. R. Stamps
1886-1887	W. C. Stronach
1888-1896	Julius Lewis
1897-1909	G. W. Thompson
1910-1920	A. A. Thompson
1921-1924	Joint Meeting with Session
1925-1926	K. G. Hudson
1927-1929	R. Y. McPherson
1930-1934	R. C. Aunspaugh
1935-1943	G. C. Scarlette
1944-1947	A. E. Lewis
1948-1950	N. G. Fonville
1951	H. M. Pleasant
1952	A. M. Cunningham
1953	Tom Grier
1954	Oscar Leach
1955	McKay Pleasants
1956	William G. Ross
1957	Oscar P. Hay, Jr.
1958	H. A. Ramsey

1959	Wallace G. Link
1960	W. E. Grier
1961	Marion M. Fuller, Jr.
1962	W. J. Brown
1963	Gardiner B. Parker
1964	Hugh Carrigg
1965	Keith Lawson
1966	Edward Murray
1967	Paul Hoover, Jr.
1968	William M. Black
1969	John Patterson
1970	Sam Mauney
1971	Graves Vann
1972	H. Mac Fuller
1973	Henry McFayden
1974	William A. Robie
1975	William McCachren
1976	Steve Woodson
1977	H. Mac Fuller
1978	James E. Fulghum
1979	Boyd E. Wilson, Jr.
1980	Henry Smith
1981	David H. Permar
1982	Dave Kesterson
1983	Lacy Reaves
1984	Ed Finley
1985	Herb Cobb
1986	Phil Garris
1987	Dan Roebuck
1988	Elbert McPhaul
1989	Henry L. Kirby, III
1990	Ted J. Chappell, Jr.

Elders and Deacons Emeriti

Elders Emeriti

1959 David L. Hardee
1959 Dr. W. T. Martin
1959 R. B. Spencer
1962 Tom Grier
1962 Robert J. Wyatt
1966 Homer Culbreth
1972 H. McKay Pleasants
1972 Dr. William C. Pressly
1978 Steven Woodson
1981 John Powell
1985 W. T. Beaty
1985 John F. Moore
1985 William P. McPherson
1985 Greyson Quarles
1985 W. Scott Smith
1985 Micou Browne
1987 William J. Brown
1987 Dr. A. J. Clawson
1987 David C. Worth, Sr.

Deacons Emeriti

1959 Clyde Hunter
1959 A. E. Lewis
1959 Frank Sherwood
1962 A. R. Russell
1963 N. G. Fonville
1966 Joel Thompson
1972 H. E. Bates

Statistical Report of Membership and of Gifts

Year	Membership	Total Gifts for the Year
1830	21	$146.00
1840	48	$506.00
1850	91	$405.00
1860	118	$1,540.00
1870	150	$1,723.00
1880	235	$3,077.00
1890	313	$2,685.00
1900	412	$7,683.00
1910	484	$10,888.00
1920	687	$41,200.00
1930	1048	$51,518.00
1940	1370	$39,072.00
1950	1349	$49,605.00
1960	1042	$134,979.00
1970	1591	$250,947.00
1980	1963	$1,054,986.00
1989	1743*	$2,155,170.00

***During this year 327 members were placed on the inactive roll.**

Presbyterial Relationship

From the organization of First Presbyterian Church in 1816 until 1836 the church was connected to Orange Presbytery; from 1836 to 1839, Roanoke Presbytery; from 1840 to 1891, Orange Presbytery; from 1891 to 1924, Albemarle Presbytery; from 1924 to 1972, Granville Presbytery; from 1972 to 1989, Orange Presbytery; from 1989 to the present, New Hope Presbytery.

Memorials

The First Presbyterian Church of Raleigh is deeply indebted to all those in past and present times who have selflessly and with great dedication served Christ and this congregation, and to those who so generously have provided gifts in memory and in honor of these faithful servants. In recognition of these servants and donors, we provide the following list of gifts as recorded in the two Books of Remembrance. We trust God to raise up, in the decades to come, men and women who will follow these illustrious servants of Christ and generous donors, all of whom gave so much of what they are and what they have. The glorious legacy that we have received from them is today given life and inspiration as we read this list of memorials.

First Book of Remembrance

"This Book of Remembrance is given to the Glory of God and in loving memory of John William Thackston, an honored and beloved officer of this church, and Anne Beckwith Thackston, a loyal and active member of this church, by their daughters, Roberta Thackston, Sue Thackston Boice, Jean Thackston Taylor, on this first day of October, 1955."

"Brief History of the First Presbyterian Church of Raleigh. The First Presbyterian Church of Raleigh was organized on January 21, 1816. The Reverend William McPheeters, D.D., was its first pastor, and William Shaw, Thomas Edmonds, William Peace and John Smith were the first ruling elders. The membership of the organization embraced about forty persons, with their families. The Charter members were: Mary Birch, Sarah Birch, Hannah Callum, Margaret Capps, Mary Fairis, Stephen Frontis, Rebecca Goodwin, Robert Harrison, Thisbe Higbie, Elizabeth Hinton, John Hinton, Elizabeth Langley, Martha Marshall, Margaret McPheeters, Susanna D. Nye, Amanda T. Nye, Martha Peck, Henry Potter, Sylvia Potter, Ruth Edmond-Rabateau, Benjamin Roureville, Nancy Holmes (woman of

color). A lot on the southwest corner of Salisbury and Morgan Streets was purchased, and a brick church of colonial design, costing $17,000, was built on it. This was dedicated to the service of God on February 7, 1818. This edifice was in use nearly eighty years."

"A gift, 1834, a large plot of land at the southwest corner of Dawson and Hargett Streets with handsome residence thereon, to be used as the manse for the church, given by Mrs. John Devereaux."

"Two small windows next to the pulpit on the north wall of sanctuary—Memorial to Edwin G. and Mary E. Reade."

"Window in rear of church on Salisbury Street, middle window—Memorial to the Reverend William McPheeters."

"Window on side of sanctuary on Morgan Street—Memorial to the Reverend Robert Burwell."

"Window on side of sanctuary on Morgan Street—Memorial to Albrecht Bauman."

"Window on side of sanctuary on Morgan Street—Memorial to W. N. H. Smith."

"Window on side of sanctuary on Morgan Street—Memorial to Mary Olivia Smith."

"Marble Tablet—Memorial to the Reverend Alfred Moment."

"Marble Tablet—Memorial to Mrs. Zeb B. Vance (originally in the second church)."

"Marble Tablet—Memorial to the Reverend William McC. White."

"Bronze Tablet—Memorial to First Choir, organized in 1870, A. Bauman, organist; Mrs. A. Bauman, Mrs. G. C. Jordan, E. D. Heartt, W. T. Primrose."

"Communion Table—Memorial to Sally Ousley Litchford, 1830-1900. Given by her nephew, Henry E. Litchford."

"Two Communion Plates—Memorial to Kate Boylan West. Given by her nieces and nephews (1844-1918)."

"Two Communion Plates given by Charles Dewey, 1837."

"Two Communion Cups given by Mr. and Mrs. H. D. Turner and J. Primrose, 1838."

"Offertory Plates—Memorial to Alfred A. Thompson, given by Mrs. A. A. Thompson."

"Pulpit Bible—Memorial to Mary Childs Conklin, died 1881. Presented, 1900, by Margaret Conklin Roberts."

"Pulpit Bible given by the Vanguard Class, 1950."

"Pulpit Bible—Memorial to W. R. and Lucy Atkinson, 1920, given by George H. Atkinson."

"Three Hymnals on Pulpit—Memorials to Mrs. William H. Rogers, given by Katherine Rogers."

"Hymnal Bulletin Board—Memorial to Mrs. Betty Dinwiddie Kilgore, 1909."

"The piano in the infant class is in memory of Mrs. Albrecht Bauman, given by A. P. Bauman."

"The piano in the Vanguard Room, a gift."

"Organ in sanctuary—Memorial to William Hall Kerr, 1856-1895, and Albrecht Bauman, 1831-1892."

"Baptismal Font—Memorial to children of Mr. and Mrs. C. E. Johnson, given by Mrs. Charles Earle Johnson."

"Baptismal Bowl given by John Primrose, 1844."

"Flower Stand—Memorial to Elise Bragg Heartt, Mary Hanway Duncan, Elise Stamps Parker, Cora Holt Mebane. Given by the 'Junior Presbyterians.' "

"Fund for memory prizes gift honoring Adelaide Worth Bagley."

"Communion Pitcher believed to have been given by Mrs. John Devereaux."

"Communion Cloth given by Mrs. Mildred McPheeters Inman (Mrs. Sam Inman)."

"Brass Choir Rail and First Velvet Curtain given by Mrs. Mildred McPheeters Inman."

"Second Velvet Curtain given by Mrs. R. H. Ferguson."

"Windows in the rear of church on Salisbury Street given by members of the congregation."

"Furniture on pulpit given by the 'Junior Presbyterians' organization."

"The remodeled sanctuary. In this present time, nineteen hundred and fifty-six, a dream of many years is being realized. The sanctuary of the church is completely remodeled and redecorated. Additional space is added extending to the rear line of the property with a new entrance into a vestibule and a sacristy and a session room, one on either side of the chancel. In the area under the sanctuary are the choir room with robing room, dressing rooms, and three large classrooms. A hallway leads to the education building."

"The Two Chancel Windows authorized as a memorial to Mrs. John Devereaux (1771-1849) by church officers."

"Repository for this Book of Remembrance given in loving memory of Florence Kent Thompson by her son and his wife, Cyrus Thompson and Anne McE. Thompson."

"Communion Table to the glory of God donated by Ruth R. and W. Kelvin Gray."

"The Organ Chimes given to be used to the glory of God and in loving memory of Lucy Elizabeth Steele by Mr. and Mrs. George U. Baucom, Jr."

"The Organ Seat given in honor of Sadie Duncan Wharton by Mrs. O. E. Finch."

"The Pulpit given to the glory of God and in loving memory of Robert W. Dunn, 1876-1942, by his son and wife, Mr. and Mrs. Stanhope Dunn."

"The Lectern for the reading of the word of God and in grateful memory of one who loved it well, Kate Cumming Sprunt, by James Sprunt."

"The Stand for the Baptismal Font given to be used to the glory of God and in loving remembrance of Dr. Zeno Payne Metcalf by his wife, Luella Correll Metcalf and his children, Katherine Metcalf Browne and Micou Farrar Browne."

"The Dossal, the Communion Linens, the Paraments. To those women who in their day gave their talents to their Lord and Master, unheralded and unsung, these gifts are made. We honor these women by presenting these gifts in their memory in humble gratitude for their loyal services well done. The White Paraments and Bible markers in memory of Virginia Pugh Baucom by the Women of the Church."

"The Cross given to be used to the glory of God and in loving memory of our father, Joseph Rennie, D.D., 1860-1943, and our mother, Ellen Eugenia Goodall Rennie, 1867-1953, by Robert J. Wyatt and Mamie Christian Rennie Wyatt."

"The Retable given by the Bettie Penick Bible Class to be used to the glory of God and in loving memory of Miss Bettie V. Penick, 1843-1915."

"Pulpit Spot Light in memory of Thomas Peck Sprunt, M.D. by his wife, Kate Terry Sprunt."

"Communion Table Lights—one in loving memory of my husband, William Carey Cram, Jr., 1888-1954. The other in memory of Catherine Clement and William Carey Cram, the parents of William Carey Cram, Jr., both given by Mrs. William Carey Cram, Jr."

"The Communion Table Bible is given in honor of James Sprunt and William Primrose McPherson by their wives, Melvina Hobson Sprunt and Cornelia Austin McPherson."

"Chancel Floodlights given by Mrs. Grace Prevost in memory of loved ones."

"One Section of the Choir Parapet given in memory of W. T. Martin, Jr. by his parents, Dr. and Mrs. W. T. Martin."

"Vases in Chancel to the glory of God and in loving memory of Mrs. William Haywood Rogers, October 4, 1859-May, 1939. Given by her children, Katherine Wilder Rogers, Gaston Wilder Rogers, William Haywood Rogers, Jr."

"The Chancel Balustrade given in loving memory of Mrs. Emma Halbourn Swindell by her daughter, Mrs. Lena Swindell Taylor."

"Lectern lights in memory of W. M. Royster given by Fanny H. Young."

"Seats for Ministers, to the glory of God and in loving memory of Dr. William A. Withers, given by his family, Mrs. Jane P. Withers, Mrs. Mary Lauren Withers Richardson, Mr. John P. Withers, Dr. William A. Withers."

"Minister's Bench given in memory of Mrs. Betsy Seawell Hinton by her children Grisella Hinton Cooper, Richard S. Hinton, Martha (Patsy) Hinton Page, John L. Hinton, Andrew G. Hinton."

"The Pulpit and Lectern Hymn Books in loving memory of her husband, Robert Burton Williams, and her son, Robert Burton Williams, Jr., given by Mrs. Robert Burton Williams."

"Four Silver Offering Plates to be used to the glory of God and in loving memory of B. F. Montague, 1853-1928, and Bettie Lee Montague, 1861-1949, given by their daughters, May M. Allison (Mrs. J. C.), Annie M. Hunter (Mrs. Clyde H.), Marjorie M. Norris (Mrs. T. H.)."

"The Candle Lighters are given to be used to the glory of God and in loving remembrance of their mother and father, Frances Leftwitch McPheeters, 1840-1914, and Alexander Miller McPheeters, 1828-1903, by Susan McPheeters and Marguerite McPheeters McKee."

"A Concert Grand Piano given to be used in the choir room by Mrs. James A. Hartness."

"One section of the Choir Parapet given to the glory of God in memory of their beloved husband and father, Hal Venable Worth, by his wife and children, Mrs. Marguerite Holloday Worth, Hal Venable Worth, Jr., Thomas Clarkson Worth, Francis Reid Williams Worth, William Holloday Worth, Colvin McAlister Worth, George Williams Worth, Marguerite Worth Penick."

"Two Silver Bread Plates for Communion Service to be used to the glory of God and in loving memory of Thomas Atticus Norris, Elder in the First Presbyterian Church, Raleigh, N.C., December 6, 1884-December 2, 1957, given by his wife, Marjorie Montague Norris."

"Pair of Silver Vases in memory of Katherine Wilder Rogers, who was born February 5, 1892, and died February 14, 1957. To be used to the glory of God, given by her nieces, Anne Herndon Rogers and Jane Rogers."

"West Section Narthex Screen in loving remembrance of Herbert Worth Jackson, given by his three children, Evelyn H. Jackson, Herbert Worth Jackson, and Samuel Jackson."

"East Section Narthex Screen to the glory of God and in loving memory of Sudie Edmundson Turner, given by her daughter, Alice Turner Purdie."

"The sound equipment to be used to the glory of God and in loving memory of Dr. and Mrs. George M. Cooper, given by their children, John Phil Cooper, Dr. George Cooper, Betsy Cooper Krebs."

"A Choir Pew given to the glory of God and in loving memory of one who was faithful in his service to his church, Leo Dabney Heartt, by his grandchildren, Leo H. Harvey, L. Heartt Bryant, Victor S. Bryant, Mary Lewis Harvey Wilson, Matilda Bryant George, Julia Bryant Van Straaten."

"Entrance door to sanctuary from Morgan Street given in loving remembrance of their parents, Frances Sutton and Edgar Smith Schuman and Estelle Adderton and Zeb Vance Walser by Mr. and Mrs. Zeb Vance Walser, Jr."

"A pew given in loving memory of Albert Penick Bauman by his wife, Frances Jones Bauman, and his children, Dr. and Mrs. U. V. Wilcox, Sabra Bauman Barker, Florence Bauman Swain."

"Choir pew to be used to the glory of God and in loving memory of our father, Edgar W. Worth, presented by David and Olive Worth."

"Choir pew to the glory of God and in loving memory of Edgar W. Worth, Jr., given by David and Olive Worth."

"Choir pew in memory of William McDonald Pate and given by Mr. William F. Pate."

"Choir pew given in loving memory of William Ritchie Smith by his wife, Mrs. William Ritchie Smith."

"Choir pew in loving remembrance of Frank Hamilton Jeter and given by his family."

"Elders' pew given as a memorial to Bernard R. Harding and Katherine G. Harding by their son and his wife, Fred F. and Nell J. Harding."

"Elders' pew given in loving memory of Dr. and Mrs. Henry Jerome Stockard by Amelia Stockard Sherwood and Francis Webber Sherwood."

"Four Elders' pews given to the glory of God and in loving memory of James Richard Young and Annie Southerland Young by their daughter, Mabel Young Andrews."

"A gift of money to be used in the sanctuary given in memory of James Richard and Annie Southerland Young by their daughter, Mabel Young Andrews."

"Elders' pews in loving memory of my mother and father, Annie Southerland Young and James R. Young, given by Fanny H. Young."

"Elders' pew in loving memory of Daniel Harvey Hill and Pauline White Hill, given by their children, Pauline Hill, Elizabeth Hill Abernathy, Samuel White Hill, Randolph Isabel Hill."

"A pew given to be used to the glory of God and in loving remembrance of Dr. William T. Scarborough by Mrs. William T. Scarborough, William T. Scarborough, Jr., Hubert Gregory Scarborough."

"A pew given in honor of Mrs. B. H. Bunch by the Four Square Class."

"A pew to the glory of God and loving memory of Reverend Jacob Summers Kennison, given by Richard Wheeler Kennison and Gertrude Sliter Kennison."

"A pew in honor of Oscar Payne Hay and Susan Olive Hay, given by their children, Nell R. Hay, Rosalie Hay Heltzel, Thomas T. Hay, Oscar P. Hay, Jr., Mary Olive Hay."

"A pew given in loving memory of their parents by Mr. John W. Coates, Mrs. John W. Coates."

"A pew given as a memorial to Edmund Burwell Crow by his children, Miss Nannie Burwell Crow, Edmund Burwell Crow, Jr., Hubert Dinwiddie Crow, Mrs. Mary Dinwiddie Crow Gill."

"A pew to be used to the glory of God and in loving memory of Mr. and Mrs. James Crawford Little, presented by Mr. and Mrs. J. C. Little, Jr., and Mr. and Mrs. J. T. Still, Jr."

"A pew given as a memorial to Kate Morton Bangert and Edward Duguid Bangert by their daughter and son, Bessie Bangert Ballentine and Lynton Yates Ballentine."

"A pew to the glory of God and in grateful remembrance of H. McD. Robinson, given by his daughter, Elizabeth Robinson Fort."

"A pew in memory of Benjamin Rice Lacy presented by his family, Mary Lacy McAden, Ben R. Lacy, D.D., Frances Lacy, Thomas A. Lacy, M.D., Nan Lacy, Charles Rose, Agnes Lacy Lane, Reverend Ben L. Rose."

"A pew given in loving memory of Leo Dabney Heartt by his wife, Florence Egerton Heartt and children, Ann Heartt Gregory and Leo Dabney Heartt, III."

"A half pew, in loving memory of my grandmother, Mrs. E. M. Selden, given by Mary Yates."

"The Carvings of the Grapes placed on the entrances to two pews were given by Mr. and Mrs. Robert Brooks Peters to the glory of God and in loving memory of Mary Brown of Tarboro, North Carolina, a student at Peace College, 1880-1881 and a member of this church. The first of her family to become a Presbyterian, she led them all into our beloved faith."

"The ladies lounge and kitchenette given in deep affection to the memory of Anne Leaming Booker by her husband, Warren H. Booker."

"The entrance hall to the Baucom Memorial Parlor is given in honor of George A. Baucom, Jr., by Thomas F. Adams, Jr."

"Virginia Pugh Baucom Memorial Parlor to be used to the glory of God and in loving remembrance of one who was dedicated to the service of the Master. Given by her husband George U. Baucom, Jr."

"The Session Room given to be used to the glory of God by Elizabeth E. Anderson and James H. Anderson."

"A mahogany table placed in the Bettie Penick Class room given in memory of Luella Correll Metcalf by her friend, Albert L. Levine."

"Door from Session Room to Education Building given in memory of Beatrice L. Wilder by her sister, Mrs. Louisa W. Buffaloe."

"Door to Session Room from Chancel in loving memory of Richard Theodore Gowan given by his daughter, Olivia Gowan Mitchell."

"Door to Session Room from sanctuary given by Mrs. R. Y. McPherson in memory of her father, William Stuart Primrose (1848-1909) and her husband, Rufus Y. McPherson (1867-1942), both Elders."

"Door from the sanctuary to the Education Building given by the Junior Department of the Sunday School."

"Door from sanctuary to Sacristy and door from Sacristy to Chancel given to be used to the glory of God and in loving memory of Currin Greaves Keeble (1877-1954) by his wife, Mary Grimes Keeble."

"Northeast double door from sanctuary to vestibule and double exterior door given to be used to the glory of God and in loving memory of her parents, Mr. and Mrs. Jonathan Evans, by their daughter, Mallie M. Evans."

"Southeast double doors from sanctuary to vestibule given to be used to the glory of God and in loving memory of Mrs. Mary Bates Sherwood and Miss Grace Harding Bates by Amelia Stockard Sherwood and Francis Webber Sherwood."

"Double door of new vestibule to sanctuary presented in honor of her beloved parents, Mr. and Mrs. J. C. Pittman, by Katherine Pittman."

"Southeast exterior double doors to sanctuary given in loving memory of William C. Pressly, III (1922-1940), by his brothers and sisters, Mr. and Mrs. Charles L. Tucker, Jr., Mary Lou Pressly, George Byrne Pressly, James Moffatt Pressly, Dorothy Byrne Pressly."

"The kneeling bench in loving remembrance of Marion Miot Fuller to be used to the glory of God given by his wife, Eva Warters Fuller, and his son, Marion Miot Fuller, Jr., and his daughter-in-law, Lillian Scarlette Fuller."

"Church hymnbooks given in loving memory of their parents, Mr. and Mrs. William Hunt Walker, by their children, Nicholas Lewis Walker, Mrs. Roswell Egbert Wicker, Mrs. Thomas Stamps."

"Four hymnal racks given to the glory of God and in loving memory of our uncle, W. N. H. Smith (1880-1962), by his nephews, W. Scott Smith, J. Edwin Smith, Louis N. Smith, Jr., Henry H. Smith, Kerr H. Smith."

"Hymnbook rack to the glory of God and in loving memory of John A. Brady, given by his grandchildren, William E. Anderson and Richard N. Anderson."

"Two hymnbook racks presented by Paul Trandberg Hjortsvang and Carleen Emily Hjortsvang."

"Hymnbook rack to the glory of God and in loving memory of Mr. and Mrs. William Anderson given by their grandchildren, William E. Anderson, Jr., and Richard N. Anderson."

"Hymnbook rack presented by Miss Meredith Blake Lentz."

"Four hymnbook racks presented by Susan Sharpe."

"Three hymnbook racks given in memory of her sister, Mrs. Emily Steinmetz Roberts, by Martha Steinmetz."

"Two hymnbook racks given by Christie Thomas in loving remembrance of her grandmother, Florence Bynum Thomas."

"Stand for Bible on Communion Table, fashioned with his hands and given to the glory of God by the Reverend Ernest L. Barber."

"A sum of money to be used in building the Chapel given by Mrs. James A. Hartness."

"A trust fund established to the glory of God by Miss Nelie Heartt to provide flowers on Easter Sundays in memory of Miss Belle Heartt."

"The Cross for the Chapel given by Mr. and Mrs. Clyde Hunter."

"The Morgan Street door to sanctuary given to the glory of God and in loving remembrance of Miss Eliza B. Ennis by her sister, Mrs. R. H. Ferguson."

"A gift of money to be used as the committee sees best, given by Mrs. Agnes Orr."

"A gift of five hundred dollars to be used as the committee sees best, given by Mr. and Mrs. W. G. Enloe."

"The Chapel organ given to be used to the glory of God and in loving remembrance of his father and mother, John William Harden and Katie Belvin Harden, given by John William Harden, Jr."

"A pew in loving memory of my father and my mother, Lawrence P. Duncan and Janet Scott Duncan, given by Sadie D. Wharton."

"A pew to the glory of God in loving remembrance of Mr. and Mrs. Cyrus P. Wharton presented by a niece, a nephew, and a brother-in-law, Mary Huffines Griffin, Raleigh H. Griffin and Montford Huffines."

"A pew section given January 24, 1959, to the glory of God and in loving remembrance of Robert E. Connell by his wife, Evelyn P. Connell."

"A gift of money to be used as the committee sees best, given by Mrs. Margaret T. Hooke and Mrs. Walter Belle Taggart."

"A gift of money from Judge Louis F. Jordan of Waynesboro, Virginia."

"The Chapel vases given by Mary Frances Beaman in loving remembrance of her parents, Mr. and Mrs. James J. Bowen."

"A gift of money to be used in the building fund, given by Mrs. Clyde Hunter."

"A piano for the Chapel given in devotion to the memory of Luella Correll Metcalf by her children, Micou Farrar Browne and Katherine Metcalf Browne, and her grandchildren, Martha Luella Browne and Micou Metcalf Browne."

"A bronze vase and arrangement of permanent flowers to be used in the sanctuary and Chapel on appropriate occasions given in affectionate memory of Luella Correll Metcalf by the Women of the Church."

"Linen for use in the Communion Bread Trays given to the glory of God and in honor of Susan M. McPheeters by the Women of the Church."

"Forty Bibles (R.S.V.) given to the Department of Christian Education to be used to the glory of God and in loving memory of Luella Correll Metcalf by her friends, Mrs. R. P. Woodson, Jr., Mr. and Mrs. Maurice P. Thiem, Mr. and Mrs. R. Peyton Woodson, III, Mr. and Mrs. Thomas L. Grier."

"Hearing aids and tape recorder given in loving remembrance of Mrs. W. O. Smith by her daughter, Mrs. J. S. Whitener."

"Communion Linen Doilies given by the Women of the Church as a love gift to the remembrance of Virginia Baucom."

"Communion Bread Trays given by David Worth in loving remembrance of his mother, Mrs. Annie Barnes Worth."

"A gift of money to the building fund and catechism fund by Mrs. Fannie Fort McElwee out of her great love for her church."

"Two silver bread plates given by Mr. R. B. Spencer in honor of his wife, Mary Brown Spencer, out of his love for their church and in deep gratitude for the privilege of contributing to the glory of God."

"Two silver bread plates for Communion Service given by Mrs. Tom Grier and Miss Ginger Grier in memory of their husband and father, Mr. Tom Grier (1964)."

"Four sterling silver offering plates given in memory of Mr. W. Kelvin Gray by Mrs. W. Kelvin Gray, his wife, 1965."

"Handbells given by Mr. and Mrs. James McKee in memory of Mrs. W. B. Aycock, the mother of Mrs. McKee, 1966."

"A panelled wood screen given by Mr. and Mrs. W. T. Beaty in memory of Mrs. Olive Ward Dick, 1966."

"Handbells given by Mrs. Hugh A. Williams and Mrs. H. Perrin Anderson in memory of their father, W. Kelvin Gray, 1968."

"Landscaping and exterior bulletin board given by Dr. Jack Levine in memory of Margaret Burgin Levine, his wife, 1968."

"Silver tray given in memory of Oscar Leach by his children, Mr. and Mrs. Stacy M. Holmes, Mr. and Mrs. Charles J. Schweikirt, and his wife, Mrs. Oscar Leach, 1968."

"A portable Communion set given by Mr. and Mrs. David Delano in memory of Robert J. Wyatt, Sr., her uncle, 1970."

"Brass and wrought iron flower stands at the rear of the sanctuary given by W. Herman Fowler and Thomas A. Wadford in memory of Mrs. Frances Fowler, 1972."

"China and sterling silver flatware given by Mr. W. T. Shaw in memory of his wife, Mozelle Shaw, 1974."

"Sterling silver Communion bread tray given by Mr. and Mrs. William G. Ross in memory of Miss Susan McPheeters, 1974."

"Brass candlesticks for Chancel given by Mrs. Lena Rucker, Mrs. J. D. Todd, Mrs. B. B. Hollaman and Mr. Roy V. Hicks in memory of their sister, Mrs. Donald F. Corlett, 1975."

"Pulpit scarf given by Mrs. Cater Rhodes, Mrs. W. R. Lingle and Mrs. E. L. Franck in memory of Mrs. Cy Thompson, 1976."

"Lectern and Bible bookmarks given by Mr. Frank Gunter in memory of his wife, 1976."

"A sanctuary pew given by Mr. and Mrs. John S. Straiton in memory of Bessie and Tom Ogle, her parents, 1976."

Second Book of Remembrance

"The Second Repository and Book of Remembrance is given in memory of James Crawford Little, Jr. (1917-1977) by his family and friends (1984)."

"The Seal of the Presbyterian Church U.S. in needlepoint by Mrs. Hugh D. Cashion, given by Mr. and Mrs. Hugh D. Cashion in memory of their mothers, Ella Poston Kennerly and Nannie Howard Cashion, 1977."

"Pew in sanctuary in memory of Mrs. Laura T. Thacker by her family."

"Choir pew in memory of Paul R. Neel, given by his wife, Kathrine Fort Neel, and his son, David Arlington Fort Neel."

"Pair of candlesticks in memory of Mrs. Laura T. Thacker by her family and friends."

"The rooms for Cradle Roll, Beginners, and Primary Departments are furnished and dedicated to the glory of God and in memory of Mrs. Mollie Penick Bauman, superintendent of these departments, 1872-1921."

"Pew in sanctuary in memory of John Tarry Straiton given by Mrs. John T. Straiton."

"Chapel redecorated in 1984 and dedicated to the memory of Mr. and Mrs. Robert J. Wyatt by their family and friends."

"Piano given in memory of D. F. McCarthy, 1866-1946, by the Vanguard Bible Class (1952)."

"Kneeling bench given in memory of John Reid Thomas, 1911-1960, given by his wife, Mary Eugenia, and daughter, Christie."

"Piano in Bettie Penick Bible Class given in memory of Mrs. E. M. (Jessie) Gill."

"Lectern in Bettie Penick Bible Class given in memory of Samuel Rankin McDonald III, by Mrs. Frederick F. Harding."

"Four-drawer file cabinet in 'Dames' room given by the Four Square Class in memory of Evie Callahan."

"One ten-inch sterling Communion Bread Tray in memory of Samuel Ernest Douglas on the 100th anniversary of his birth, January 10, 1884, given by Ernest, Jr., January 10, 1984."

"Silver basket in memory of one who loved his church and Vanguard Class, R. T. Gowan."

"One ten-inch sterling silver Communion Bread Tray in memory of John T. Straiton, given by Mrs. John T. Straiton (1975)."

"Pair of silver wine coolers in memory of Richard Wheeler Kennison, 1876-1965, by his family."

"Glass enclosed bulletin board for pictures of cradle roll children given in memory of Addie Webb by her friends (1978)."

"A pew in the sanctuary given by Mr. and Mrs. William Don Murray in memory of her parents, Mr. and Mrs. Thomas Withers Elliott."

"The 10-inch sterling Communion Bread Trays in memory of Warren H. and Anne Leaming Booker (1975)."

"Pew in sanctuary in memory of Nellie Fort and given by her family."

"The church Library was dedicated to the memory of Kate Cumming Sprunt by order of the Session in February, 1953. Records of memorials, plaques, and gifts placed in the library are on record in the library."

"A baby grand piano in memory of Mrs. Annie Montague Hunter, Mr. Howard E. Bates and Mr. William G. Enloe, January, 1976."

"The dedicated stained glass windows, the plaques, other memorials and gifts in and to the Vanguard Bible Class are on record in the class archives."

"A grand piano in Choir Room in memory of Lila and John Kennedy, parents of Lillian K. Anderson, given by Mr. and Mrs. Clifton A. Anderson."

"Edward Murray Memorial, Youth Minister office in Cairn Hall, given by his family and friends, 1980."

"Portable Communion Set given in memory of James Crawford Little, Jr., by his wife and children, 1981."

"Furnishings for Cairn Hall conference room given in memory of Mrs. Alice McGee Smith by her sons, William W. Smith and Roger A. Smith (1981)."

"Portable Communion Set given in honor of Dr. William C. Pressly given by Mr. and Mrs. William Goley Ross (1981)."

"Kitchen equipment given by Mrs. Paul R. Neel in memory of Miss Margaret McLean."

"A memorial choir pew given by the estate of Mrs. Matilda H. Bryant, by Victor G. Bryant, Leo H. Harvey, L. Heartt Bryant, Mary Louise Harvey Wilson, Matilda Bryant George, Julia Bryant Van Straaten."

"Five-branch silver Candelabra given by Ernie and Sandra Douglas in memory of his mother (1980)."

"Baby grand piano given to the First Presbyterian Church by Sally and Angie Crockett, May, 1974."

"A portable Communion Set given in memory of Ruth Forbis England by her daughter, Ruth England Land (1985)."

"Desk in Chapel given in memory of Robert Job and Mamie Rennie Wyatt by Mrs. Charles H. Stephenson, Jr. (1984)."

"Piano for five-year-old class willed to the class by Addie Webb."

Memorials—Book Three

A book recording gifts in and to Memorial Hall is located in a repository in the foyer of Memorial Hall. The book was given by Kathrine Fort Neel in memory of Sallie Hinton Fort.

The Book of Remembrance in Memorial Hall records memorials to the following:

Mr. Lindsey B. Hopkins—December 17, 1967.

Mr. L. Y. (Bill) Stephenson—December 20, 1968.

Mrs. D. P. Bowles (mother of Mrs. Gilbert Leonard)—June 15, 1969.

Mr. W. W. Simonds—October 12, 1969.

Mrs. W. J. Caldwell (mother of Mrs. Lloyd Swindell)—December 22, 1969.

Mrs. William P. Sharpe (mother of Bill Sharpe)—January 11, 1970.

Mrs. James Pawley (sister of Calvin Parks, Jr.)—January 18, 1970.

Mr. W. F. Edwards (father of Dr. Albert G. Edwards)—July 18, 1970.

Mr. C. A. Sturdivant—October 18, 1970.

Mrs. Andrew M. (Dorothy) Cunningham—December 22, 1968.

P.F.C. Robert Lewis Jones—November 3, 1968.

Mr. Robert J. Wyatt—April 19, 1970.

Each name is recorded on a special page following which is listed the names of persons and organizations that made contributions toward the purchase of Memorial Hall. Each memorial is prefaced with wording—"To the Glory of God and in Loving Memory of—"

First Presbyterian Church Staff—1990

Senior Minister	Dr. Edwin W. Stock, Jr.
Associate Minister	
Associate Minister for Youth & Young Adults	Rev. Stephen M. Austin
Ministers' Assistant for Visitation	Martha McCorkle
Director of Christian Education	Anne Vickers
Director of Music	Hunter Hensley
Community Outreach Coordinator	Carol O'Briant
Director of Food Service	Joyce McFarland
Church Administrator	Wayne Bare
Church Secretary	Betty McGann
Staff Secretary	Jennifer Flynn
Part-Time Secretary	Rachel Manning
Financial Secretary	Janet House
Assistant Financial Secretary	Bonnie Hoots
Organist	Norman Acker
Kindermusic	Hunter Hensley
Cherub Choir Director	Mary Fant
Chorister Choir Director	Ann LeGarde
Jr. High & Sr. High Choir Director	Hunter Hensley
Cherub Choir Accompanist	Bobbie Holder
Jr. High & Sr. High Choir Accompanist	Ann Permar
Maintenance Supervisor	Frank Brooks
Sextons	David Randolph Charles Hauser Ronald Norfleet
Maids	Geraldine Smith Bonnie Shula
Parking Lot Attendant	Lee McLucas
Part-time Sexton/Parking Attendant Assistant	
Food Service Staff—Cook	Pearl Griffith
Food Service Staff—Cook's Asst.	Aretha Giles
Food Service Asst.—(Full time)	Jerry Cook
Nursery Attendants	Bonnie Strickland Janis Oreshack Marian Williams

CONCLUSION

In the 175 years of its existence, the First Presbyterian Church of Raleigh has been a spiritual haven for thousands of its members. Presented in this book of history we have recorded relatively few of the activities, endeavors, and actions taken by the Presbyterians. It has been a journey of faith which represents a Christian commitment to the community, the state, the nation and the world.

This span of time covers 9,100 Sundays in which Christians have worshipped as First Presbyterian Church members. Reflectively, we might say as we look at our accomplishments—"We have 'done' good." But, it is from the foundations of the past that we build our future. So here in 1991, we must learn from our past and be motivated for the future.

What will our church be like in another 175 years—in 2166 A.D.?? Only the Lord knows, but he also knows that whatever is accomplished, wherever the church then stands, will have been attained through the dedicated service of people—Christian people.

The future is now—we are the future!! May we be good and faithful instruments in developing positive actions in service to Christ—Amen!

We thank God for our heritage and pray that He will help us add good things to it as we continue to serve the Lord from the heart of this city.

GOD BLESS US ALL!!!